

*Three Lesbian Socialists  
Take a Critical Look at Cuba*

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THE WEEKLY FOR LESBIANS AND GAY MALES

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# Coors Puts the Moves on Boston Bars... ...but the Boycott Continues

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Third World Gay  
& Lesbian Groups  
Discuss Joint Actions  
page 1

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The Duke Watch  
Continues: Broad  
Coalition Keeps Heat  
on Foster Care Policy  
page 1

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# GayCommunityNews

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July 6, 1985

## Gays of Color Lay Groundwork for Coalition

By Stephanie Poggi

BOSTON — In 1979, the Combahee River Collective, a Boston Black women's group, was instrumental in organizing a meeting of Third World groups — Black, Asian, and Latino — in Boston at the Harriet Tubman House. "This is the second gathering," Armando Gaitán of El Comité Latino de Homosexuales y Lesbianas de Boston told approximately 75 members and supporters of El Comité, Black and White Men Together of Boston (BWMT), the Black Men's Association (BMA), and the Lesbian/Gay Council of the Rainbow Coalition on June 23. Entitled "Dialogue," the meeting was held in a building that has been owned for the past 80 years by the League of Women for Community Service, a Black women's organization. The meeting laid the groundwork for future meetings and possible coalition work.

"We need to hear what we're each about to see if we can do some things together," said Henry Chinn of BMA in introducing the program of poetry, music, and presentations from the participating groups. Catherine Joseph, a Black lesbian, moderated the afternoon and spoke first for the Lesbian and Gay Council of the Rainbow. She described their work as being "to bring anti-racist politics to the gay community, to bring gay issues to the Rainbow." Formed during Mel King's campaign for mayor of Boston, the Rainbow as a whole focuses on "the needs of people of color and others locked outside the

system," said Joseph.

Recent actions of the Lesbian/Gay Council include marching at Pride here under an anti-racist, anti-intervention banner and participation in the Pledge of Resistance — a national campaign fighting U.S. intervention in Nicaragua — as the affinity group "Lavender Streak." U.S. war in Central America, Joseph said, means "people of color [from the U.S.] fighting on the front line against other people of color."

Joseph also touched on the Council's work against apartheid, and against Governor Dukakis' foster policy that virtually bans lesbian and gay foster parents and discriminates against single people as foster parents. Joseph discussed the racist violence in the city and called the beating of Long Guang Huang in Chinatown by a police officer "a threat to our very existence." (See *GCN*, Vol. 12, No. 49).

Moving toward a "language and vision that would include us all and all the parts of who we are," Joseph mentioned other issues the Rainbow addresses, including housing, funding for the fight against AIDS, the state gay rights bill, unemployment, the proposed lowering of the minimum wage, and the high Black infant mortality rate with its clear links to social service cuts.

Henry Chinn, president of BMA, presented the association as a support group with educational, cultural, and social aspects. Four

years old now, the group has 24 members ranging in age from their 20s to 60. Half are professionals, half are not, some have children, some have been married. Chinn stressed that members identify themselves in a variety of ways and some accept no labels.

"The fact that we exist is political...for us to be is a political act," said Chinn. "For most Black men, if they don't belong to a church, there's no getting together."

BMA holds a "Second Sunday" series on political and cultural issues and lots of house parties to raise funds and to socialize, puts out a triannual newsletter, and hopes to form a private club for

*Continued on page 7*



Ellen Shub

BWMT march in Boston Lesbian/Gay Pride, 1984.

### Brewed by bigots

## Rightwing Beer Moves East

By Christine Guilfoy

BOSTON — Over the past several years, the sale of Coors has plummeted in its traditional western market and the beer recently moved out east. For the first time ever, Coors is being sold in Boston.

But the beer that made Golden, Colorado famous also brings with it an anti-union, anti-gay and anti-minority reputation, a reputation which its manufacturers claim is unfair.

Because the beer has not tradi-

tionally been offered here, details of the company's reputation are vague in the minds of many. For the record, the national boycott, which has been strongest in California, is still alive. The boycott is sponsored by gay, labor and minority groups. However, the Coors family has worked hard at improving its image and has begun winning over some former boycotters.

In Boston, a poll of the city's lesbian and gay bars revealed that most do not carry the beer, but for widely different reasons. For example, an employee at 1270 told *GCN* it was because of the anti-progressive reputation of the Coors company. "We don't have it now, and we have no plans to [carry it in the future]. They would have to change their policies. They offered us ten free cases [and] we said 'keep it.'"

The owner of two Cambridge bars, Campus and Man Ray, Bruce Jope, said he does not carry Coors because of the boycott. "We told [the distributor] United Liquors, that because of the controversy we wouldn't be interested."

Two Boston men's bars, Chaps and the Eagle, initially carried Coors, but decided to discontinue it, according to Mike Mulcahy, the manager of Chaps.

Another lesbian bar which car-  
*Continued on page 3*

### Coalition Broadens

## Foster Policy Activists Keep Pressure on Dukakis

By Christine Guilfoy

BOSTON — While aides to Governor Michael Dukakis have been telling gay and lesbian activists it is time to move on to other issues, the Boston community continues to fight the state's anti-gay foster parent policy (See *GCN*, Vol. 12, Nos. 43-49) by confronting Dukakis in his public appearances, at fundraisers, and in the State House.

Although statements by both the governor and one of his aides have been viewed by some as veiled political threats, this has been denied by his office. The community appears united in agreeing to continue to publicly confront the issue.

In addition, the coalition speaking out publicly against the policy continues to widen, with a press conference held on June 20 by 15 women's groups announcing their opposition to the policy. The groups include the Boston Chapter of the National Organization for Women, Women for Economic Justice, Cambridge Commission on the Status of Women, Massachusetts Women's Political Caucus, Civil Liberties Union of Massachusetts, National Association of Social Workers, Service Employees International Union (SEIU) Local 285, American Federation of State, County and Municipal Employees (AFSCME) Local 1489, the Black Political Task Force, and Asian Sisters in Action.



Ellen Shub

(L-R) Nora Ledden (crying), gay father Ken Ledden, Boston School Committee member Jean McGuire, lesbian mother Angela Bowen, gay father Maurice Mullan, and Jackie Ledden.

### Protesters Win Meeting with Governor

A June 21 meeting with Dukakis and Human Services Secretary Philip Johnston came as the result of the efforts of a group of diehard activists, coordinated by Gay and Lesbian Defense Committee member Cathy Hoffman, who converged on the Dukakis office on June 19. When aides to the governor told the group, originally 60 people, that he would not be available to meet with them, they refused to leave, staying outside his door through the afternoon. Approximately 20 people stayed the entire night.

The governor was reportedly irritated by the sit-in and left by a

back door at the end of his day. At mid-morning on June 20, the governor agreed to meet with the delegation. However, Dukakis' press aide Jim Dorsey told *GCN* the governor "is accessible" and was only refusing a demand to meet with them immediately.

### A Meeting with the Governor

Although a victory of sorts was achieved when activists had a chance to confront Dukakis, the meeting resulted in the governor's refusal to budge from his position, and activists were frustrated and insulted by his perceived inability to provide any basis on which to hang his policy.

The range of political and pro-  
*Continued on page 3*

## Mass. Decides on AIDS, DSS

By Christine Guilfoy

BOSTON — As *GCN* goes to press it has been learned that the Massachusetts House-Senate conference committee has decided two issues of particular interest to lesbians and gay men: AIDS funding and language regarding foster care in the DSS budget.

AIDS funding, according to a State House source, has been restored to the House level of \$1.83 million, a level supported by AIDS activists. The Senate had attempted to cut funding to \$1.13 million but it now appears the House version has won out.

In addition, the State House source told *GCN* that language attached to the DSS budget will be the more vague language passed earlier by the Senate. The House version specifically prohibits lesbians and gay men as foster parents, adoptive parents or as family daycare workers. The Senate version holds that children should not be placed in the care of those whose "sexual orientation" would have an adverse impact on the child. It does not specifically mention gay men or lesbians.

# News Notes

## quote of the week

"Disability is not a medical problem; nor is ableism just a set of prejudicial ideas about disabled people. Disability is a societal institution.... Disabled women have worked hard to find each other. When we meet, there is an instinctive connection, a familiarity and an excitement."

PITTSBURGH, PA — *With the Power of Each Breath: A Disabled Woman's Anthology* has been published this month by Cleis Press. Edited by Susan Browne, Debra Connors, and Nanci Stern, the book is intended as a tool for examining and challenging ableism in both the mainstream and the women's movement. For information, write to Cleis Press at P.O. Box 8993, Pittsburgh, PA 15221, or watch your local bookstore shelves.

## police say morality makes them do it

PARIS, France — Citing AIDS as a mandate, police here are stepping up harassment of gay men in cruising areas and bars, according to *The Body Politic*. Hundreds of police officers tore through major cruising areas on May 2 and through most of the gay bars here May 10, checking I.D.s and looking for "minors."

One man was severely beaten by plainclothes police when he ran from them in Tuileries park, afraid he was being threatened by muggers. All told, the police sweep resulted in five arrests, one of a "youth" judged by police to be in "moral danger."

Procedure in the bars consisted of I.D. checks by approximately 20 police officers. Four underage patrons were arrested in the bar raids, and bars found to serve underage patrons may now be closed by administrative order.

The latest in a series of police attacks dating back to early 1984, the recent actions are ostensibly part of a crackdown on youth prostitution. In addition, police appear to be using AIDS fear to push for reinstatement of the Homosexual Control Squad, which was disbanded several years ago with the election of the Socialist government.

The latest issue of *Gai Pied* reports that several conservative city councilors met with the police chief last March 4 to urge that public advertisements for gay magazines be eliminated — again because they are a moral danger to youth.

## scondras kicks off campaign

BOSTON — David Sondras has officially kicked off his campaign for reelection to the Boston City Council from District 8. Sondras, known for his neighborhood activism, particularly around the issue of arson prevention, was elected as an openly gay candidate in 1983. According to a release from his reelection committee, over 100 volunteers stood at public transportation stops asking constituents to sign petitions to put him on the ballot for reelection.

Also in the district 8 race are Back Bay engineer Glenn Fiscus, Mission Hill activist Leslie Payne, and attorney and Ward 5 Republican committee member Judy Porteus. The district is composed of the Back Bay, Beacon Hill, Mission Hill, and most of the Fenway.

Further information about the Sondras campaign may be obtained by calling 266-0735.

— filed by Christine Guilfoy

## temporary reprieve for glcs

BOSTON — The financially strapped Gay and Lesbian Counseling Services (GLCS) received a reprieve from the IRS when the agency agreed in a meeting on June 19 to lift the levy on GLCS Blue Cross and state contract payments. However, the release is only temporary, as GLCS must still raise \$12,000 by August or face a renewed IRS levy.

After an appeal to the community on June 5, GLCS raised \$11,000 in repayment of a long-standing debt to the IRS. Nancy Grantham, the executive director, said \$10,000 has been received as a result of a direct mail solicitation and \$1,000 was raised at the Lesbian/Gay Pride march on June 15.

In a press conference held on June 5 (GCN, Vol. 12, No. 42), Michael Wasserman, the president of the GLCS board of directors, said the IRS debt was long-standing and had developed because of poor past management. He said that the agency has done a turnaround over the past year, with new personnel and new philosophy leading to a break-even financial status.

Grantham said community support is still needed to erase the remaining debt and mentioned a \$1,000 challenge grant which GLCS will receive if they can match it in contributions. Checks can be sent to GLCS, 600 Washington St., Suite 210, Boston, MA 02111. She said contributions should specify they are for the matching source. GLCS is a non-profit agency, and contributions are tax-deductible.

— filed by Christine Guilfoy

## first national canadian conference on aids

MONTREAL — People with AIDS, lesbians and gay men, Haitians, health care workers, and medical researchers gathered here May 10-12 to plan a national response to AIDS, according to *The Body Politic*. This first national conference on AIDS, held at l'Université du Québec à Montréal, drew approximately 250 participants and was funded by a grant from Health and Welfare Canada on the recommendation of the federal government's National Advisory Commission on AIDS (NAC-AIDS).

Considered a success by most of the participants, the primary focus was on creating a Canada-wide organization that would lobby the government for funds and exert pressure to ensure adequate distribution of support services.

Key issues of concern included the lack of information about AIDS among the French-speaking community, lack of contact between gay and Haitian groups until the conference, and the lack of community input in NAC-AIDS, which is top-heavy with medical advisors.

Some participants at the conference criticized the emphasis on medical professionals at the conference itself. Although publicized as a forum for community groups, representatives of such groups had only one opportunity to address the full assembly.

Keynote speaker Dennis Altman, an Australian writer who recently completed a book on the politics of AIDS, echoed this concern, criticizing "the new stress on professional credentials rather than movement experience," which, he said, is promoting an elite of full-time gay experts, particularly in the U.S.



Marilyn Humphries

Grace Paley reading at Sanders Theater in Cambridge, Mass. for *Sojourner* women's newspaper on June 13. Over 700 people attended the reading.

## north carolina shelves ban on gay student clubs

DURHAM, NC — The Higher Education Committee of the North Carolina legislature, despite dire warnings that the state might suffer an AIDS plague, voted overwhelmingly to shelve a proposed ban on gay and lesbian student clubs at public universities.

The bill, proposed by Rep. Michael Decker, was sent to a sub-committee where it is not likely to be heard from again. Asked if sending the bill to the sub-committee effectively killed it, Rep. Mickey Michaux (D-Durham) replied, "It's dead."

The bill would have stopped the University of North Carolina system from officially recognizing lesbian and gay clubs. Official recognition would give clubs the right to use university buildings and apply for student activity funds. According to education officials, the ban would be unconstitutional.

Speaking of "future dangers" (presumably an AIDS epidemic and possible repeal of North Carolina's sodomy laws), Decker claimed that official recognition of gay clubs would be "aiding and abetting a felony" because homosexual acts are presently illegal in North Carolina.

Rep. Michaux compared that reasoning to trying to stop the civil rights movement at a time when it was illegal for Blacks to have the same social status as whites.

— filed from Winston-Salem by Marie Godwin

## new england women's sports connection

BOSTON — For all you lonely dykes out there, there's a new game in town: the New England Women's Sports Connection, a group formed to "organize and coordinate amateur athletic activities for women in the Boston area." The group lists as its goals to:

- Promote a dimension of recreation and fitness in the lives of women regardless of skill level or previous athletic experience.
- Facilitate women's athletic skill-building, development of agility and fitness, and understanding of the positive role of sports in our lives.
- Provide a clearinghouse for information about women's sports activities and events.
- Create an atmosphere which encourages nonadversarial competition and sportswomanly behavior toward our teammates and others.

The group kicked off with a softball marathon cum barbecue on Memorial Day Weekend. More information can be had by calling 576-6788 or writing to: New England Women's Sports Connection, 52½ Pleasant Street, Cambridge, MA 02139.

— filed by Christine Guilfoy

## battered woman wins \$2.3m

HARTFORD, CT — In a landmark case, a woman battered by her ex-husband won \$2.3 million on June 26 in a suit against the city of Torrington and its police department, according to the *Boston Globe*. Tracey Thurman, 24, who also won \$300,000 in compensatory damages for her three-year-old son, charged that the city and local police failed to protect her from her ex-husband who brutally beat her over the course of several years. Thurman was kicked in the head and stabbed 13 times in the neck, arms and face in June 1983 in a beating that has left her partially paralyzed and heavily scarred.

The case marks the first time a federal judge has accepted a suit on grounds a wife was afforded less police protection from her husband than she would have received if a stranger had attacked her. The jury on June 24, however, rejected the claim that the city of Torrington discriminated against victims of domestic violence, accepting only the claim that police had been negligent.

Thurman testified that a police officer witnessed the June 1983 attack but did nothing until other officers arrived. She also testified that although police came to her home after earlier assaults by her ex-husband, officers told her they would not arrest Charles Thurman unless they caught him in the act or received her complaint within four hours of an incident. She also said at least one officer said her ex-husband would not be arrested because it was a domestic situation.

Thurman had sought \$3.5 million in compensatory damages. Police officers named in the suit say they intend to appeal.

Charles Thurman is currently serving a 15-year sentence in the state's maximum security prison as a result of the June 1983 assault.

## update on mila aguilar

MANILA, Philippines — *Between Our Selves, Women of Color Newspaper* reports that Mila D. Aguilar, Filipina poet, teacher, and journalist who was arrested with two companions in August 1984, remains in prison awaiting a decision from the Supreme Court here after several hearings in January. (See GCN, Vol. 12, No. 41.) Aguilar, Cynthla Nolasco, and Willy Tolentino were all charged with "possession of subversive documents" and were ordered released on bail of P600, about \$30, each. The military, however, presented the court with a presidential decree allowing President Marcos to hold detainees without charges. Nolasco and Tolentino were subsequently released in January on order of the Supreme Court.

Aguilar's attorneys, former Senator Jose Diokno and civil rights lawyer Joker Arroyo, filed for a restraining order against two military commissions that have charged Aguilar with rebellion and subversion. A temporary restraining order was granted by the Court, but still at issue is the right of such commissions to try civilians after the "official" lifting of martial law in January 1981. Aguilar has consistently refused to recognize the legitimacy of the commissions.

Opposition leaders continue to protest the detention of Aguilar as a "classic example of injustice under the Marcos regime."

Aguilar is the author of a book of poetry, *A Comrade is as precious as a rice seedling*, published by Kitchen Table: Women of Color Press, New York, 1984.

The Committee to Free Aguilar asks for assistance in writing letters demanding Aguilar's immediate and unconditional release, to: President Ferdinand Marcos, Malacanang Palace, Manila, Philippines. Donations of any amount to help free Aguilar may be sent to: Committee to Free Mila Aguilar, P.O. Box 1726, Cambridge, MA 02238.

# Town Meeting Focuses on Gay Parenting

By Marcos Bisticas-Cocoves

BOSTON — About 70 men and women discussed the difficulties, delights, and desirability of lesbian and gay parenting here on June 26 at the Park Plaza Hotel. The discussion, officially the Third Annual Lesbian/Gay Town Meeting, was sponsored by the Gay and Lesbian Defense Committee in conjunction with the Boston Lesbian/Gay Pride Committee.

Marsha Levine, president of the Pride Committee, began the meeting by announcing that the committee's estimate of crowd size at June 15 Boston Pride was confirmed at 27,000, and that the Pride Committee would be meeting with representatives of the Boston *Globe* and other straight media about the lack of coverage of the event.

The meeting proper was coordinated by the Defense Committee. The evening's discussion was part of this committee's ongoing organizing to combat the Massachusetts Department of Social Services (DSS) policy forbidding lesbians and gay men from being foster parents. The straight press was barred from this meeting, as were cameras and tape recorders, to insure that people could speak without fear of undue publicity.

The town meeting consisted first of a panel of people discussing some of the issues surrounding gay parenting. This was followed by a more general discussion involving the entire group. The first of the

panelists was Margarita Ascencio, a lesbian mother and former foster parent. Ascencio emphasized that since foster care and adoption have been blocked as parenting options for lesbians and gay men, "We have to team up. We're all we have left." She argued that men and women need to create an "underground network" of sperm donors, surrogate mothers, and possible co-parents so that they can raise children.

Tom Weinberg, a gay man who has chosen not to have children, spoke on the factors that influenced his choice. He said that the culture condemns people who choose not to have children as "selfish." "I still feel some sense of guilt for not having children," Weinberg said, but his priorities, including work that requires the flexibility to travel, do not allow for children.

"Steve," a married gay father who wishes to remain anonymous because he works with children, expressed similar thoughts. "It can be selfish to procreate," he said. "Gay people must make a conscious and informed decision to have children. It does not happen accidentally. And it's with that kind of conscious intention that children should be produced." Steve also said that although having a child is "buying into major constraints," his son is "a major light in my life."

Brigid Dalton, daughter of Boston Lesbian and Gay Alliance

(BL/GPA) chair Rosemary Dunn-Dalton, described her mother as "the most stable force in my life. I have an emotional security with her that will never cease." She drew a parallel between the secrecy and shame she once felt about her brain-damaged sister and the similar feelings she later had about her mother. Yet, she said, both experiences ultimately gave her the ability to nurture, and that the "lesbian feminist lifestyle" in which she was raised was a source of strength to her: "I cherish the diversity I was raised with. The things I have been sad about have been issues and people that expanded my mind. Having a handicapped person for a sister and having a lesbian mom was a major part of me becoming who I am."

Lesbian mother Louise Rice opened her comments by stating, "We need to look at the gay community as a whole as it is under attack." She shared her experience as a parent in the anti-war and feminist movements of the early '70s, when there was more of a sense of community and an intention to stamp out individualism by raising children collectively. Rice advocates that "we pull together as a community — kids should have more than a mother to look to."

Rice questioned the value of the nuclear family as an independent unit, seeing it as isolating women in general and lesbians in particular. "I am the only mother my

kids have," said Rice. Despite the support a co-parent may give, "It doesn't make her their mother. When things go wrong, it's up to me."

Independent family units are isolating to lesbians in particular because "It's hard to find places where it's comfortable to be gay," said Rice. Further, citing experiences at women's events where childcare is generally used by women with young children, she added, "There's a general feeling that lesbians disappear when their children get too old." Finally, lesbians with male children can be particularly isolated within the community: "I received condolence calls from lesbians when my first son was born."

Rice cautioned that "having kids forces you into a mainstream America I didn't think I'd have to deal with," one characterized by racism, sexism and homophobia.

Finally, Rice stated that lesbians and gay men "shouldn't be so quick to become privatized, to become nuclear families.... Although it's insulting for the government to say we can't have children — of course we can — we shouldn't all run out and have kids. I don't want us to be part of a rushing back to individual defensive units. We should be wary. Having children should be something the community does, not something that isolated individuals do."

The discussion following the in-

itial presentations was characterized less by dialogue than by monologue, more by people sharing their feelings and experiences than by working to any particular consensus. Of particular note were two threads of the discussion: first, the difficulties men face in fathering, and second, issues surrounding lesbian mothers of male children.

On the first subject, one man spoke of his "repressed pain in being shut out of the parenting process," and of his desire to raise children with another gay man, outside the context of heterosexual marriage. Other men spoke of their desires to come out to their children, of how they have been separated from their children, of the joy they take in raising their children.

On the second subject, some women spoke with dismay about male children not being allowed at women-only events. Ascencio in particular said that she had refused to go to some events because of this prohibition.

One of the last people to speak was a woman who described herself as "someone who should have never had children." "If I hadn't been raised by the mandates of the '50s," she said, "I wouldn't have chosen to become a mother. In the same way, the government is forcing a choice on us not to have children."

## Coors Moves East

Continued from page 1

ries Coors is Somewhere/Else. The assistant manager, Kathleen Gable, said there were a number of requests for it and that it sells well at the bar. She said it is sold at "a highly inflated price" and is a money maker.

A spokesperson for Haymarket, who identified himself only as "Joe," told *GCN* that he views the problem with Coors as a labor problem. He insisted there is no boycott against Coors and called questions about selling it an attempt "to crucify gay bars."

In recent years, the company has attempted to turn its reputation around by contributing more heavily to minority groups.

The Coors family, which derives

its considerable fortune from its brewery, has traditionally contributed heavily to, and championed, right-wing and conservative political causes. And over its two-generation history, the family has been associated with union busting and racist practices.

In 1977, workers at the brewery went out on strike over issues of workers' rights. The union maintains that the company periodically searched employees' lockers and also forced workers to take a lie-detector test, asking them about their sexual orientation, religious affiliations and how many bank accounts they had. The union also claimed that they forced long-time older workers out by forcing them

to work difficult schedules and take on heavier workloads. When the workers went out on strike, Coors began to hire non-union help. About half of the striking union members, fearful of permanent loss of jobs, also returned to the plant. As allowed by law, a union decertification election was held, and the union lost.

The AFL-CIO has continued to back the national boycott and Arthur Osborn, president of the Massachusetts chapter of the AFL-CIO, recently appeared at the University of Massachusetts in Amherst to describe a history of workers' rights violations and a "twenty-year history of union busting." The union maintains

that the company was consistently unwilling to discuss affirmative action programs and needed the prodding of a suit in 1975 to hire more Blacks, Chicanos and women.

In February 1984, the *Rocky Mountain News* quoted chairman of the board William Coors as telling Colorado businessmen that the economic problems of Black-governed African nations are due to their "lack of intellectual capacity to succeed," adding "it's taking them down the tubes." The article also quoted Coors as saying "one of the best things [the slave traders] did for you is to drag your ancestors over here in chains."

Coors called a press conference

the next day, saying he had been "irresponsibly quoted. I did not say [it] and I do not believe it."

More recently Coors has offered to invest more heavily in the Black and Latino communities, and to hire more minorities in return for a breaking of the boycott. Some groups have accepted, a move which one side calls blood money and the other calls a good deal.

The anti-gay reputation which the company has comes because of its mid-1970s policy which attempted to determine employee sexual orientation so that it could avoid hiring gay people. It also had rules against engaging in behavior which might offend the accepted standards of the community. This policy was characterized by the then union president as specifically leveled against gay people.

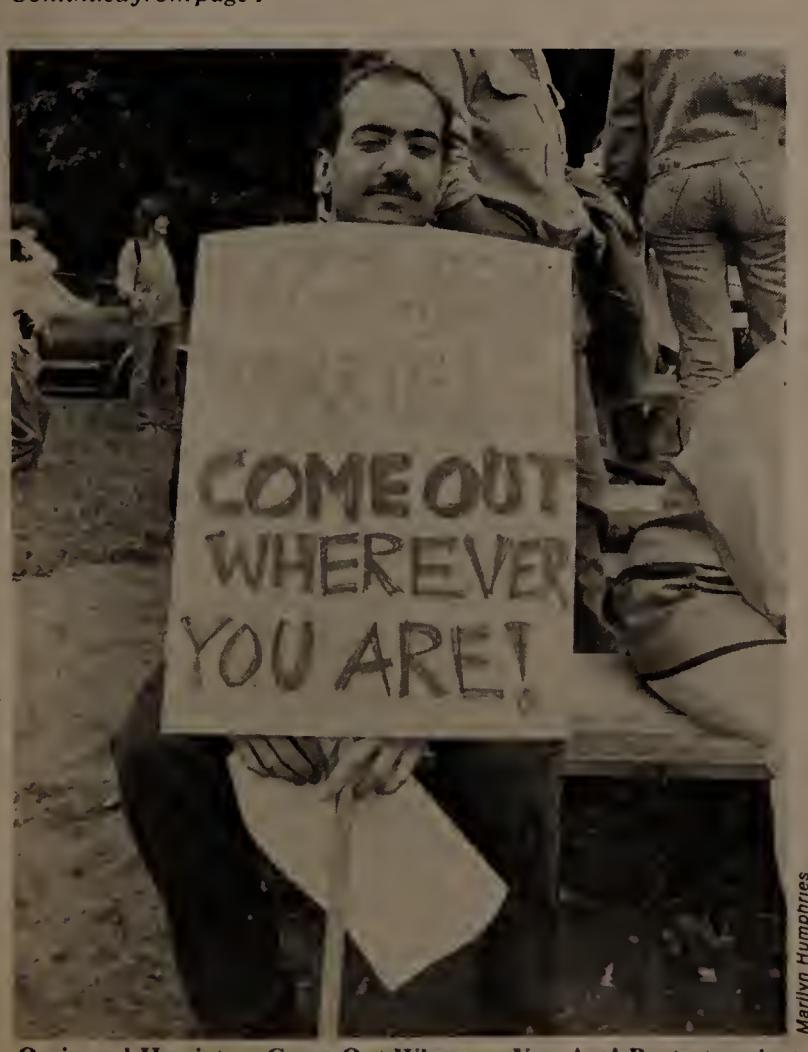
More recently, the Coors company went after a gay and lesbian boycott organization in San Francisco called Solidarity. Coors not only attempted to sue the group for its activities, but also tried to gain access to its membership list. With the help of the American Civil Liberties Union, Solidarity eventually won, staving off the suit.

But perhaps more significantly, the members of the Coors family have consistently funded right-wing organizations which have created, and pushed, an anti-gay agenda. The Heritage Foundation, a right-wing think tank, is heavily funded by the company's president Joseph Coors. It is this organization which has come up with much of the right-wing agenda during the term of the Reagan administration.

Joseph Coors is a member of Reagan's informal "Kitchen Cabinet," a group of millionaire businessmen, who advise the president on policy. He has spoken out strongly against the ERA, holding that "traditional" values of family would be destroyed by such a measure. The "basic home unit" which Coors espouses, and which is so heavily a part of the right-wing agenda, is the same ideal which is being used to prohibit gay men and lesbians from becoming foster parents in Massachusetts.

## Foster Policy Activism

Continued from page 1



fessional affiliations of those at the Dukakis meeting is perhaps indicative of the coalitions which are being formed to oppose the policy. Attendees included: Defense Committee members Cathy Hoffman and Margaret Cerullo; Boston School Committeewoman Jean McGuire; Dean of Simmons College of Social Work and officer of National Association of Social Workers Diana Waldogel; Chair of the Women's Committee SEIU 509, Priscilla Golding; Massachusetts Gay Political Caucus member Steve Tierney; GLAD cooperating attorney and clinical psychologist, Nancy Coleman; former foster child and lesbian Margie Harris; prospective adoptive parent Linda Woods; gay fathers Ken Ledden and Maurice Mollan, and Ledden's two daughters; Women for Economic Justice's Jean Entine; lesbian mother and former foster parent, Angela Bowen; and former foster parents Don Babets and David Jean.

As the group emerged following the 90-minute meeting, school committeewoman McGuire appeared first. McGuire, a Black woman, told those assembled for the activists' press conference, "Let me tell [Dukakis] about 'traditional families.' My ancestors were enslaved by 'traditional families.'... Homes that are suitable are those that are the best

match for the child's needs [and those headed by] an appropriate, loving and caring person."

McGuire drew an analogy between Kristallnacht, which signaled the overt attack against Jews in Nazi Germany, and the announcement of the foster policy. She called the preference for "traditional" families analogous to the Third Reich's preference for blond hair and blue eyes. "It's open season on anyone not in a traditional family," she concluded.

McGuire also expressed outrage at the news that the children removed from the Babets/Jean home had been moved again.

Margaret Cerullo of the Defense Committee agreed with the McGuire analysis, telling *GCN* the policy has a "racist overtone" and the notion of "traditional" family springs from a "white, middle-class norm."

Attorney and psychologist Coleman told the audience that Diana Waldogel presented Dukakis with 75 studies from the psychological literature which support activists' contentions that the new policy is not in the best interests of the children. She said Dukakis was unable to cite studies of his own or to cite statements of professional organizations which would support his policy. Both Coleman and Cerullo said Dukakis seemed to

Continued on page 6

# Community Voices

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

## 27,000 invisible people

(GCN received a copy of this letter to the Boston Globe.—Ed.)

To Whom It May Concern:

Shame on you Boston *Globe*! When 27,000 people walk through and gather for 6 hours on a sunny Saturday in downtown Boston, it is an EVENT!! Because these people are gay men and lesbians should not change the method of reporting the event to your readership. A photo and caption hardly does justice to the richness, diversity and content of both the march that at one point stretched continually from Government Center down Charles Street via Cambridge Street and to the following 2-hour rally.

And as you know, 600 people (heterosexual and gay/lesbian) marched just the next day, to the Dukakis home protesting the decision of excluding gay men and lesbians from the roles of being foster and adoptive parents. The *Globe* readership, however, can not read about this because this event was not considered important enough to cover. Not even one word!

You have disappointed and offended many people who believed that the Boston *Globe* stood for representative coverage of progressive issues and local reporting. Since you have obviously chosen to boycott these two events, we have sadly been mistaking your paper for something else.

Sincerely,  
Catherine Mehrling  
Somerville, MA

## big brother white shirts

Dear GCN:

With the spirit of brother/sisterhood that you send me the paper in, I am replying to your letter about getting the paper. I've had many a battle over this publication. The word "security" is forever being used to cover any and all injustice and deprivation and outreach to the freeworld.

Their security is "threatened" because so many of us on my unit are gay and they are afraid of us upsetting their totalitarianism.

My pen is becoming radically poisonous due to the audacity of a system that zeroes in on humans as objects based only on the stereotypes, thinking that we are not individuals but freaks to be tampered with as guinea pigs in experimentation.

Most homosexuals are in what the administration labels "Protective Special Housing Units" where awareness politically is dead or drugged out of you. I was cleverly trapped in one by a promise of parole. The program just happened to be a cruel experiment in behavior modification in which one has all his points of vulnerability pinpointed by Big Brother White Shirts. Mine were: being somewhere where I had no visitors, no income, no GED (assumption of illiteracy), homosexual, victimized already, diabetic/epileptic, 'suicidal'...

I was a Perfect Subject! I don't have any reports of misbehavior but my gay characteristics justify to this day anything done to me, and my daring to take a position, not feeling inferior, but tired of this 'no protection' by the constitution has moved back by several months at least the date when I'll be released.

Why they do such things is fear over prison union formation, even on a national scale.

I have many dreams, many likes in the theater, but one of my yearning quests is to be able to meet another who will help me polish the tarnish off of many years of abuse and help me take my writing skills and shape them so I can give others insight into the system that causes so much wasted pain.

Please write if you'd like.

Vincent Tomasulo  
83A 1732 (L-F-1-29)  
PO Box B  
Dannemora, NY 12929

## angry and ashamed

Dear GCN:

The day after the Lesbian and Gay Pride March I was angry to see the lack of coverage in *The Globe* and *The Herald*. If 20-30 thousand people had turned out in Boston for *any* other march or rally they would not have been ignored like this. I wrote letters of protest to those papers, and have encouraged others to do the same.

Then, on Friday, I got the June 29th copy of GCN. It would be difficult to describe my feelings when I opened to the front page and found that GCN did not believe that Gay Pride was page one news. I thought, at first, that I had picked up an old paper by mistake, or had my dates wrong somehow, but no, there was the pride story — on page three.

After reading page three I went back to page one to see what news was more important than Lesbian and Gay Pride this week. A forum in San Francisco attended by *two dozen* people?!?!? A bill in the New York State Senate which has little chance of passing out of committee?!?!? A march and rally against police brutality in Boston, and continuing protests against the Massachusetts foster care policy?!?!?

I do not argue that any of those stories are not news, or that the number of participants in an event should directly control the coverage it receives. But given that a number of stories can fit onto page one, do I really have to make an argument to GCN about the importance of Lesbian and Gay Pride to our community? About why 25,000 lesbians and gay men turning out to celebrate Stonewall and to protest the current political situation in Massachusetts is front page news???

When *The Globe* trivialized Lesbian and Gay Pride I was angry. When GCN does the same I am both angry and ashamed.

Kevin M. Cathcart  
Cambridge, MA

## sex mags keep us in our place

Dear GCN:

The implication of Janice Irvine's article ("Women's Bookstores Reject Lesbian Sex Magazines," June 8, 1985) is clear: that those of us who reject the lesbian sex magazines' version of what constitutes lesbian sexuality are "anxious," "uncomfortable" and "prudes" in our sexuality.

Just as not all women are feminists, I am reminded that not all lesbians are feminists either. Using undisguised techniques of manipulation, these sex-mag proponents try to discredit, distort and invalidate the real confusions, doubts, feelings and experiences of women genuinely engaged in exploring their sexuality. Those publishers and readers are manipulating women using the very anti-woman ideologies (psychological and others) they claim to repudiate in their magazines. In particular, Amy Hoffman's exhortation to "look twice" is meant to intimidate women by using the same tactics by which women were bullied into the phony so-called Sexual Revolution of the '60s: "You're just sexually repressed. Freed from your repression — through our magazines — you will become sexually liberated." Meaning, you will want sex in the way in which our magazines present it: like a real woman; or at least like a real lesbian.

Moreover, for those women who believe censorship of these magazines is a real danger, I remind you that the First Amendment/free speech ground is always invoked as the ultimate weapon with which to justify unpopular actions: the traditional male use of this Constitutional "right."

We do not live in a vacuum: we live in a woman-hating world in which even the "privacy" of women with each other is surrounded and invaded by the dominant culture. So feminists must be vigilant about the uses to which our thought-to-be-private "explorations" are put. For the anti-feminism of these women publishers *all women* will pay the political price of losing yet more control in so far as these magazines will be used to continue to define woman-as-sex. Because women still do not have control over the perception of themselves, the prevailing male ideology once again defines and controls the idea of the lesbian: woman-as-sex-object.

In fact it is a tactical tightrope we feminists walk when attempting to explore our own sexuality while living within a political structure that reduces all women — and not just lesbians — to sex. If we are perceived as defining *ourselves* in primarily sexual terms, how then is this different from the way in which the prevailing oppressive ideology sees us? As such, these magazines are a contradiction: they do nothing to help women either explore our sexuality or define ourselves as *human beings* with capacities beyond the sexual (both necessary goals for women's emancipation). Rather, using male-defined techniques, these magazines serve only to keep us in our place.

Sincerely,  
Sally A. Giacosanzio  
Waltham, MA

## no safety for slaves

Dear GCN:

I received your letter of concern today. Thank you for taking the time to write. I don't know what if anything you can do. I have no money for a lawyer and I certainly don't know how to handle this myself. Here is what has happened.

I am a pre-op transsexual. Upon entering prison I was taken off hormone pills and placed on E-block, at McCain, N.C., a special block for transsexuals, and very passive people, homosexuals, etc. Sometime in 1983 a guard approached me sexually. I was scared and said, "No, please don't." He stated that if I did not perform oral sex with him that things could be very bad for me and he would see to it that I would be put in total isolation. This was the first of many times to come.

I was afraid to go to the Supt. because I was scared of the prison retaliating against me, and not believing me anyway. So I kept all of this inside. I've become depressed and often thought of hurting myself. I've been writing a friend and confessed what was happening and my friend called the S.B.I [State Bureau of Investigation] and on May 31st they came to see me and later that day I was transferred to another prison, into "protective custody." I took a lie detector test and don't know the results. Of course, I don't trust the man who gave me the test. However, what I said is true, and if these guards all tested, it would prove it's true.

As it is now, I'm locked in a cell. It's like I'm being punished for what someone else did. I really need to talk to someone. I cry a lot and this has really caused me a lot of stress. I have no one close to talk. If you can help in any way, it will be greatly appreciated. Perhaps someone who reads the paper would get in touch. I'm not asking for money or my freedom. I'm just asking to be able to do my prison term in a safe place, and not be a slave which these guards see me as.

Please write again. Thanks.

Ronnie Odell  
PO Box 268  
Wagram, NC 28396

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## Correction

Due to a late-night pasteup error, the second paragraph of the story "Asian Community Rallies against Police Brutality" in last week's paper (Vol. 12, Issue No. 49) was badly garbled. The paragraph should have read:

The case in question involves detective Francis Kelly of Boston's vice squad who, in the course of attempting to apprehend Huang for allegedly soliciting a

# Speaking Out

## The Need to Re-fight Stonewall

By Angela Bowen

Hello, I'm Angela Bowen, a mother and a writer, and I'm really happy to be here today, and I'd like to tell you a story.

When I was a young, married woman with a year-old baby, I moved with my husband to Connecticut to open a dancing school. One day a social worker called to ask if I could find something for a 14-year-old girl to do in exchange for dancing lessons. We met, she started babysitting for our son and eventually began staying late for dinner, and later into the evening, obviously hating to return to her foster home at night. When I finally won her confidence enough to find out she was being physically abused by the woman, who used to beat her with a broom handle, and sexually abused at night by the 55-year-old man of the house (an elder in his church, by the way), I told the social worker, who asked us to take her. After persuading a very reluctant husband, I did. She lived with us till she was grown. She's now a 35-year-old mother of two, and says I gave her love and the first respect she had ever had.

Two years after we got her, my husband's first wife died and we acquired his 11-year-old daughter. I legally adopted her, and raised her until she was grown. She's 30 now, with one child.

Now, I was always the main parent of all the children in our house — but when I took in that foster daughter, I was a new mother with an infant, and I was 27 years old, only 12 and a half years older than the teenager I was raising. But that was okay with the state of Connecticut. They pestered, called and kept pressing for the placement all the while I was trying to convince my husband, and looking for a new apartment so she could have a room. I don't recall any examination, but the social worker was extremely impressed with us: The ideal heterosexual couple with a little baby, and just beginning a business. No experience with raising children, but — no problem — we'd learn.

The judge who awarded the adoption decree for my stepdaughter also thought we were pretty ideal. He especially commented on my strong character. No problem. You see, I was clearly straight, so I had to be okay.

But now, five children later (and after a few thousand that I've taught, as well), if I applied to the Department of Social Services of Massachusetts, I couldn't get a foster child. I'm unfit, says the State. Everything's changed because now I'm aware that I love women. So, all the experience I've gained would be as nothing next to that of a young woman just starting out, as long as she had the shadow of a man beside her — whatever his character — willing or unwilling to open his heart to a child, or lying in wait to assault a child, with his cover of heterosexual respectability saving him from the slightest scrutiny. That's how this homophobic society wastes its resources, by throwing us away and wiping out our lives.

That's how they're trying now to wipe out the lives of two good men. Don and David have lived in a steady and loving relationship for nine years, about five times as long as I'd lived in such circumstances, when the state of Connecticut put a child's life in my hands — a child with a very troubled background, who just happened to trust me enough to allow me to help her. But two little boys who were beginning to build that same trust with two men were snatched away by political cynicism.

Much has already been said about the homophobic action of one particular man and the unprincipled reporter who began this witchhunt. So I won't repeat that. What I want to talk about is the potential solidarity this awful incident offers to us all. If some of us have felt alienated from one another, for whatever reasons, all the various factions of the gay and lesbian community can feel solidarity on this one issue, at least. As can all our principled straight friends, families and political allies.

It's a blessing in a way. Because it's made us remember that we'd better be ever-vigilant — no rest for the weary, you know. Just as pro-choice folks have to refight now the abortion battle we thought we were turning around in the 1973 *Roe vs. Wade* victory — we've got to refight Stonewall. We've just got to pick our weapons carefully.

Just as Blacks are still waging the war on unequal education we thought was on its way when we won the *Brown vs. Board of Education* case, we've still got to refight Stonewall.

Just as Mary Francis Berry is scrapping to hold the Reagan-revamped U.S. Civil Rights Commission to some measure of accountability as they deliberately chip away at our hard-won gains, we've got to refight Stonewall.

And look at Philadelphia — look at Wilson Goode. He's a perfect example of the need for eternal vigilance! The color of his skin lulled the MOVE people into not maintaining their vigilance. They knew what they were dealing with when they had Frank Rizzo. But they forgot that a person who craves to be accepted by the purported "right" people will go to incredible lengths to be included in their game. Well, we won't! We won't be Wilson Goode turning our backs on our own humanness! We won't be Wilson Goode, turning our backs on our own kind, either — because it's suicide to believe that they'll leave any of us alone.

I can stand up here now because I'm not endangered in the sense that my children are biologically and legally mine. Yeah, I've got my kids now, but they could decide to legislate on biological children being endangered by their own parents. Let's face it, if they come for you tonight and I don't stand with you, they'll be back for me tomorrow. Not one of us is safe, in or out of our closets, until each one of us is legally protected.

We were proud enough to come out today to honor ourselves and our own choices. Some of us barely out, scared, but here. Some stepping a bit more firmly each year, and

some of us waaaay out there. For myself, I've been sticking my head further out each year, but I feel daring and proud today because I'm speaking for the first time as an openly lesbian woman.

Yes, we're gay and we're proud, and I'm so happy for all of us smart enough to have figured our way past all the obstacles thrown up to prevent us from finding our natural partners in our own particular order of the universe. But let's also be smart enough to get together and *fight, dammit — fight*. We've got to enlist support. And we *fight*. And we're fighting not only for ourselves, but for all those children waiting hopefully for loving homes that we've already proven we can provide.

Fighting was a way of life in the various Roxbury neighborhoods where I grew up. And the kids in my family were not allowed to start a fight. But we weren't allowed to run away from one either. You could lose one, that was okay, but your adversaries had better know they'd been in one with you.

Look at the numbers of us here. Now, we didn't start this fight — but we can let them know that they've been in one, right? And the first step is to get registered and be ready for action. Because there is going to be some action!

Before I finish, let me just say that revolutionary movements pass strength to one another, over distance and over time. So I share with you the words and the spirit of a Black transplanted Jamaican poet named Claude McKay. It was written in 1922 and it's called "If We Must Die." Those of us who grew up with these words know that they refer to all who would fight back. And revolutionary that he was, I like to think that if McKay were around today, he would be — like his predecessor, Frederick Douglass — a feminist. So I automatically include women in his exhortations:

If we must die, let it not be like hogs,  
Hunted and penned in an inglorious spot,  
While round us bar the mad and hungry dogs,  
Making their mock at our accursed lot.  
If we must die, O let us nobly die,  
So that our precious blood may not be shed  
In vain; then even the monsters we defy  
Shall be constrained to honor us though dead!  
Oh, kinsmen! We must meet the common foe!  
Though far outnumbered let us show us brave,  
And for their thousand blows deal one deathblow!  
What though before us lies the open grave?  
Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying, but fighting back!

*This speech was given by Black lesbian Angela Bowen at Boston's Lesbian and Gay Pride march on June 15, 1985.*

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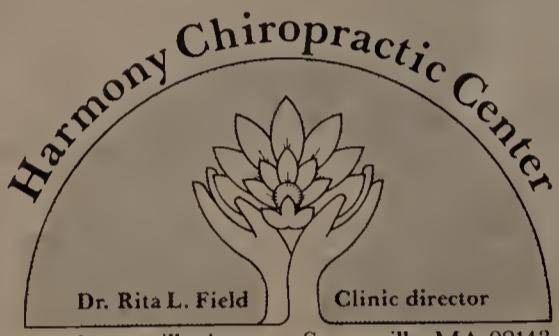
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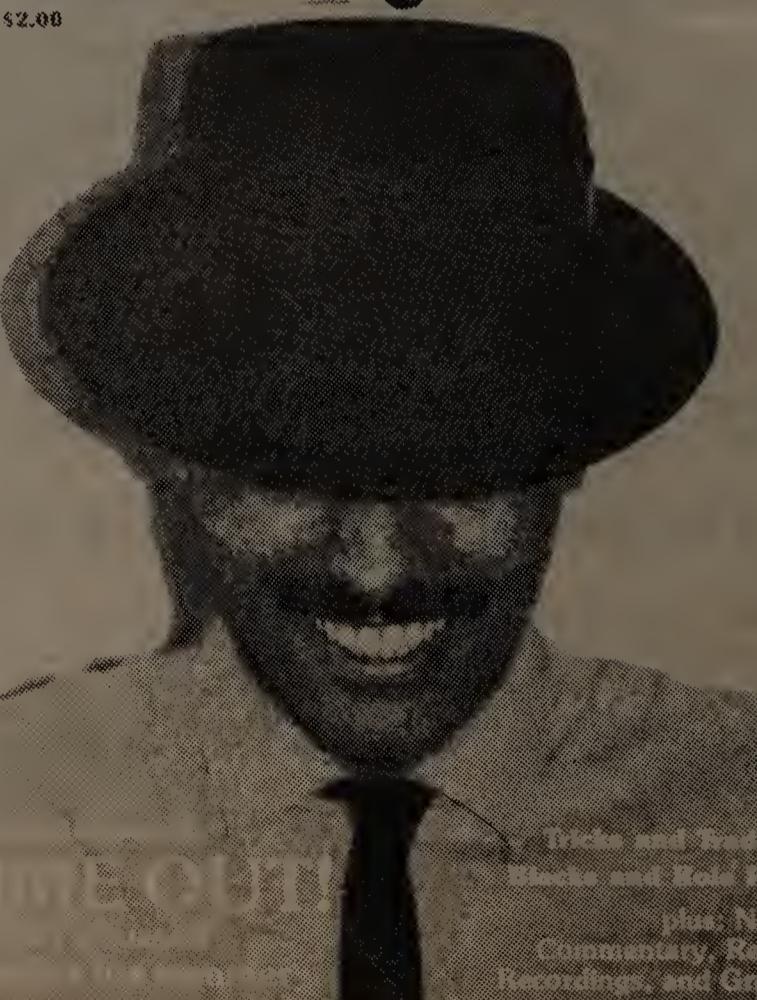
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## Foster Policy Activism

Continued from page 3

fail to realize the message that such a policy suggests about non-traditional families. Angela Bowen agreed, saying, "I've never seen someone so intractable. He learned some lines and all he did was put them out there."

Cerullo told *GCN* that rather than forcing gay people back in the closet, events are serving to broaden the coalitions working with lesbians and gay men.

## The Gay Rights Bill

According to people who attended the meeting, Dukakis tied the actions of the gay community to the fates of the gay rights bill and AIDS funding (see related story). Cerullo said she interpreted the governor's statements as a threat. But press aide Jim Dorsey denied this, saying the governor continues to support both measures. "His role on the gay rights bill is an active one, and he continues to support it as does [his chief aide] John Sasso." Dorsey said Sasso has talked to the House leadership in an effort to pass the bill and Dukakis is prepared to lobby legislators personally for it. He also said Dukakis' point was that gay and lesbian activists are creating a backlash by being confrontational.

Community activists, however, blame Dukakis for the atmosphere

at the State House which they say was created by a homophobic policy and said they believed he was trying to blame the victims.

## Dukakis Watch

The Dukakis Watch is continuing, and Cerullo said the experience has been "quite energizing." The committee aims to have a visible presence at selected Dukakis appearances and the Watch committee has had a visible presence at eight of the governor's appearances in the past week. The Watch actions have attracted 20 to 70 participants each. Cerullo said one of the purposes is to "pressure the liberal coalition" to take a stand in support of lesbians and gay men. She also said the appearances have presented an opportunity to leaflet new communities and to talk to different media outlets. Sarah Holmes of the Watch committee said they have been well received by many attending the Dukakis appearances. One person, about to attend a \$500 per plate fundraiser, instead opted to join the picket line with the protesters.

Those interested in participating in the Dukakis Watch should call (617) 267-7705 or 628-6007. Information about the Watch as well as other organizing around the foster care issue can be obtained by calling 396-0586.

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## Coalition for Third World Gay Groups

Continued from page 1

Black men in the future. A political issue of primary concern is housing.

Chinn ended by saying, "We're trying to change stereotypes — it's a slow process...but working with BMA is exhilarating, exciting, interesting."

The next speaker was Fernando Perez, a Puerto Rican member of El Comité, the oldest surviving gay Latino group in the country. Latinos "are gay in our own way, our own style," Perez assured the audience. He described the founding of the group in late 1978 at the home of José de Jesus, where the group continued to meet. Although currently without active lesbian members, El Comité has been a group for both Latinos and Latinas. Its members are Puerto Rican, Chicano, Chilean, Cuban, and Dominican.

Although the group has had its "ups and downs," activities have included translating the film *Word Is Out* back in 1980, and running a halfway house — Casa Amarilla — for Cuban refugees who came to the U.S. from the Mariel boatlift, which included many gay people. Perez recounted El Comité's disbelief at the federal government's provision of an \$18,000 grant for this project, to laughter from the audience.

El Comité has also worked with gay activist David Sondras in his campaign for Boston city council and has exerted pressure — unsuccessfully and without the help of other groups — for affirmative action in Mayor Flynn's choice of a liaison to the lesbian and gay community. "We were alone and we didn't win," said Perez.

The final speaker was Thomas Plant, co-chair of BWMT, which celebrates its fifth-year anniversary.

sary this year. Originally formed as a "social outreach" group for "cross-cultural relationships," Plant said BWMT has moved from social to more political in direction. There are currently 30 chapters of BWMT in different cities with new groups being formed in Seattle and South Florida. "Most are gravitating toward becoming more political," said Plant.

Key issues BWMT has taken on include displacement of Black people from housing. Citing a local forum on housing that was not well-attended, Plant asked, "Do gays have a responsibility in displacement of minorities?... Boston is still not talking about that." Noting studies done by BWMT on discriminatory carding policies — at bars in Boston, Philadelphia, and San Francisco — and pointing out a recent defeat in a discrimination charge brought against Chaps, a gay bar in Boston, Plant said, "Black brothers are still being carded, asked for four to five ID's in bars and whites are entering underage."

Plant also mentioned a heated debate now occurring within the group and among its chapters in different cities over changing its name. The New York chapter of BWMT recently changed its name to Men of All Colors Together (MACT) in an effort to be more inclusive. The Boston group is open to men of all colors and even to women, Plant stressed.

Other priority topics for the group include housing, racist violence, building self-respect, and stopping "the killing of our young people."

A question-and-answer period followed, with discussion of local

issues versus broader agendas. Armando Gaitán, longtime gay Chicano activist and founding member of El Comité, talked about the coalition work done by groups of people of color here in the late '70s, and the crucial role played by the Combahee River Collective and two of its members, Black lesbian activists Beverly J. Smith and Barbara Smith. Gaitán also mentioned a therapy group for men of color that existed at that time. "There is a history of people of color working together in this city," although it has often gone unreported by the media, he said.

Catherine Joseph told the group, "Today is the opening to come up with a plan of action and a common agenda." And by the end of the afternoon, all the groups in attendance had agreed to consider meeting on a regular basis, and according to Malkah Barrsey Feldman of the Rainbow, will bring the idea back to their full groups for a decision.

Music was provided by Bill Norris of BWMT, and poetry was read by Phil Robinson of BMA, John Bush of Boston BWMT and the International Association of BWMT, Malkah Barrsey Feldman, and Ari Gonzalez, member of El Comité. A reception with food and drink held before and after the scheduled program offered opportunity for more informal discussion.

In an interview after "Dialogue," Tom Plant told GCN, "Groups have to develop a spirit of understanding, of working together to accomplish goals. This meeting gave us a good base."

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# Lesbians Look at Cuba: IMPROPER CONDUCT – Requie

Improper Conduct, a film about persecution in Cuba under Castro of gay men and others suspected of being gay or "immoral," opened in 1984 to a ferocious debate that continues today. Some lesbians and gay men have dismissed the film as one more piece of anti-Cuban and anti-communist propaganda. The stories presented by Cuban emigre filmmakers Nestor Almendros and Orlando Jimenez-Leal, of Castro's forced labor camps, brutal arrests, and forced exile of gay men, have been rejected as part of an era long past in Cuba, or as skewed or largely fabricated.

Others have welcomed the film as an important document of the persecution of gay people, but often do not mention the film's blatant pro-U.S. slant.

We revisit Improper Conduct here with a look at these issues and a look at the film's homophobia and racism. The following dialogue was held between Vanessa Nemeth, Puerto Rican lesbian activist, Nancy Wechsler, lesbian socialist feminist activist, and Stephanie Poggi, news editor of GCN.

**Stephanie:** My first reaction to *Improper Conduct* was to not want to believe a lot of what people in the film were saying. At the very beginning when the narrator talks about the myth of the "popular and noble revolution," it's clear the film is anti-communist. From that point on, I was skeptical of people's testimonies about brutality. By the end of the movie, though, I felt that at least a good portion of it must be true.

**Vanessa:** I knew that it was an anti-communist film, but at the same time, I remember a scene in the beginning where the narrator does say something positive about the Cuban revolution — and that made me feel good. I had conflicting reactions — right after we walked out of the film, I was really trying to see where the people interviewed were coming from. And I believed everything that happened to them.

I was trying to understand the anti-Castro and anti-communist things that were being said. I was trying to relate it to my Cuban friends back home [in Puerto Rico]. These were people who had criticized Cuba, and who had criticized any socialist movement in Puerto Rico. They supported the statehood movement. Back in the '70s when I was working in the pro-independence, socialist movement, it was part of my politics to condemn these people altogether. I saw them as "gusanos" — people who came to Puerto Rico from Cuba and did not support the Cuban revolution. I supported the Cuban revolution 100 percent. I didn't even know exactly what was going on in Cuba, but I thought, "That's it! That's our model, that's what we want."

So, even though the Cuban people that I knew were right-wing, seeing the film now and taking into account what some of their experiences might have been, I can understand them a little better.

**Nancy:** Our own personal histories make watching that film a very different experience. I grew up in a leftist family which was anti-Stalinist. My parents taught me that Hitler and Stalin were basically one and the same, that the Communist Party was Stalinist, and that you couldn't trust the American or the Russian Communist Party. I grew up knowing that you could be a socialist, but be anti-Communist or have problems with some forms of Communism. A major criticism of Stalinism I heard was its lack of concern for democracy.

When I left the movie I felt angry at everyone. I felt angry at the movie, but also angry at all the leftists who glorify Cuba. I wanted *Improper Conduct* to be required movie-going for leftists and nobody else. I didn't want anybody else to see it because it's incredibly anti-communist and in many ways homophobic. I think most of the information in the movie is probably true, though some of it may well be made up.

**Stephanie:** It's not that I didn't believe the film was true, it's just that at the end I was wondering who the people in the movie were as a group. Whose stories were left out?

**Vanessa:** Also, the only two really faggy, queery men — Luis Lazlo and Caracol — were Black, and all the other more sophisticated people with more of a political conscience were white. And then there was that older white woman who was very racist — towards the end she said some really racist things.

**Stephanie:** She was talking about how she was in a prison cell and down the hall were a group of Black



1960s Cuban forced labor camp as sketched by Jaime Bellechasse

women who I think were supposed to be prostitutes. She said that when the Black women were let out, their hair still had kinks — she uses a disparaging word to say that — that their hair was still kinky, but their skin was white.

**Vanessa:** Pasas.

**Stephanie:** Raisins. The word she uses is considered an insult to describe Black people's hair.

**Nancy:** This is in Spanish, right?

**Vanessa:** Yes, it's not translated, which is very slimy. She's from this almighty position talking about Black women — it's insulting. It's one of those things — if you're a person of color saying it, you know, you could say it. But a white woman like her who looked so Spanish [from Spain], so royal, saying "pasas" is like you using the word nigger.

## Cuba, Socialism, and Democracy

**Stephanie:** The film changed my thinking about Cuba, even though out of ignorance I didn't have a clear position to begin with. But the fact that people in the film kept comparing Cuba to the United States with the U.S. coming out on top irritated me all the way through. Here are people in Miami talking about racism in Cuba! It seemed incredible. And then the comment that only in socialist countries are women sold so cheap....

**Vanessa:** True, and that was a woman saying that.

**Stephanie:** Totally ignoring capitalist use of women in Third World countries. That overlay of really heavy anti-communist stuff made it hard for me to listen to the people tell their stories about oppression.

And then later Susan Sontag says that militarization of culture happens most commonly in socialist countries, I don't think that's true. It ignores the capitalist pressure that makes it happen in socialist countries for one thing, and for another, this country is certainly militarized on many levels. It's another way the U.S. gets backhanded praise in the film. It's disturbing.

**Nancy:** There's no one in the film who criticizes the United States, no one who clearly says, "I am a leftist." There's the woman who seems like a lesbian in the film who says she had considered herself to the left of Castro. But we don't know what her politics are now. Someone in the film needed to say, "I consider myself a revolutionary socialist and I don't believe Cuba is socialist, and these are my criticisms of Cuba.... I think the Cuban government needs to be overthrown and there be a socialist society created." Also, someone needed to say, "this and this and this is better about Cuba now, than before the revolution." The lack of a critical socialist position and the lack of critique of the United States made it an anti-communist and problematic movie. It's frustrating because I wouldn't mind a movie critiquing Cuba, but

it would have to be made by leftists.

**Stephanie:** One problem is that the movie came off as progressive in some ways, because it does address the fact that gay people are discriminated against and because it treats gay people as a group that deserves rights, et cetera. It has a lot of contradictions in it. In that sense they seem to be coming out in favor of human rights, but without any critique of capitalism....

**Vanessa:** I have so much trouble with all of this. I guess it boils down to the fact that it's very hard for me to criticize the Cuban revolution. I was telling Steffie earlier — the Cuban revolution was a model of something that we were fighting for also in Puerto Rico. Admitting that it has all these faults now... now that I'm here [in the U.S.]. This never happened back home. Now that I'm here... saying that it has all these faults... and I do have to criticize it — well, it's very hard to do. I'm thinking also, "Am I criticizing it because I'm here?" It's easier to do it here.

Cuba and Puerto Rico had been struggling for independence from Spain from the beginning and Puerto Rico was always right behind Cuba in everything. I think we stuck so hard with the Cuban revolution because it was a positive model and because there was nothing else in the world. Admitting that the Cuban revolution is bullshit leaves you with nothing to fight for. And it's very hard to fight for something that's totally theoretical. You want to fight to create something and there's no model for it, especially no model close to home. It seems so hopeless in a way.

**Nancy:** I think that's the way a lot of leftists feel. I don't think it's easier to criticize it because you're in the U.S. I think most U.S. leftists criticize Cuba. They feel such tremendous guilt at being U.S. Americans — how could they dare, what right do they have to make any criticisms of a Third World country that has had a revolution? I don't feel that way. I feel like I have the right and responsibility to argue my politics.

What's being left out of our discussion is the role the U.S. played in turning Cuba into what it is. It wasn't in the film, either. Sometimes I think a revolution in the United States has to happen because the United States controls so much of what happens in the rest of the world. Unless something happens here first, the U.S. will continue to play a major role in preventing democracy in other countries — will force countries into situations similar to Cuba's. I also feel, though, that socialist movements could be more democratic.

**Stephanie:** I think it's more likely that something will happen in Latin America or in the Third World generally first — and that we can be influenced by that. It's really important for leftists here in the U.S. to look seriously at revolutions that happen elsewhere and not glorify things that we wouldn't want for ourselves.

**Nancy:** I definitely think that things are likely to happen elsewhere first. Things are happening elsewhere first! I think what's going on in Central America will affect the climate here.

# ed Movie-Going — for Leftists

## To Criticize a Revolution

**Stephanie:** The problem of not criticizing Third World revolutions comes up in the discussions of Nicaragua — wanting so much for it to be perfect makes people really unwilling to offer any criticism of what's happening. It's like people not criticizing Mondale because they want Reagan out so bad — but then you screw yourself, because you end up lying, you end up accepting more and more contradictions. Leftists here won't talk about the problems in Nicaragua, won't talk about the fact that abortion is still illegal. They want to forget about the persecution of the Miskito Indians — like it has all been taken care of, a minor mistake.

**Nancy:** I think it has always been a fundamental mistake of the American Left to not criticize China, Russia, Cuba, or during the Vietnam War — the National Liberation Front of Vietnam. The American people know that China and Russia and Cuba are not democratic societies. They may not understand that our society, too, is un-democratic, but they know that those societies aren't, and they're right. We're lying to them if we say they are. But we should present to them our vision of what is democratic — and those countries do not represent models of that vision. To me, Rosa Luxemburg [1875-1919, Polish revolutionary who was active in the Polish and German socialist movements] had much better politics than any of the other Marxists. Issues of process and democracy were fundamental to her politics. So while there is no model that has succeeded, there are other revolutionaries who came before us with similar visions.

**Vanessa:** I know, it's just that when you're involved in something, a person with a vision is not enough to get you going. You have to be oriented to something much more concrete, something you can put your hands on. That's what the Cuban revolution was for me when I was doing work back home. But looking back on it, I didn't know that much about it at all. I just thought, "Oh, it's wonderful."

**Nancy:** If we want things to be better in terms of revolutions in other countries, and we think that we have disagreements around certain issues, be it gay politics, feminism, abortion, or freedom of the press — for me it is a variety of issues — then it's our responsibility to argue that. I'm not in a very good position as a white American to do that, but I feel very fundamentally and very deeply that that's my responsibility. It's my responsibility to do whatever I can to prevent U.S. intervention in other countries, but I also feel it's my responsibility to say out loud what I disagree with in terms of the international socialist movement.

**Vanessa:** Part of me feels like I still have to be loyal to what I used to believe, and to my friends back home who I would be totally betraying. But at the same time I do recognize that there are things about Cuba that need to be changed, things that are not okay. I do believe what those people in the film were saying.

## Homophobia, or Where Are the Cuban Lesbians?

**Vanessa:** You know, the thing I'm most surprised about with *Improper Conduct* is that they didn't have open lesbians. I didn't think that woman [the one with short hair, who was filmed in Paris] was a lesbian. To me she was a leftist, but not a lesbian. I took her to be straight.

**Stephanie:** She was picked up because of people that she hung around with — gay men and artists. She looked like a dyke, but she didn't say she was a dyke. Why is that? Most of the people in the film don't say what their sexual preference is.

**Vanessa:** To me the men were pretty clear — that they were queer.

**Stephanie:** A lot of the men weren't clear at all. The only openly gay men in the film were the two Black men.

**Vanessa:** No, in the beginning there was a kind of chunky white man who was very effeminate.

**Stephanie:** But he doesn't say, "I'm gay." People

said things like, "I was picked up because I walked funny," "I was picked up because they assume if you're a writer, you're gay." It sounded like they were picked up incorrectly.

**Vanessa:** Oh, he was so queer, Poggi. A lot of the things that they were saying weren't being translated and if they had been translated, you probably wouldn't understand it anyway. It was a lot of innuendo, things that in Spanish I take as messages of people indicating that they are queer. To me it was very clear that a lot of the men were queer.

**Stephanie:** I would say the majority did not make it clear. For example, this one guy said, "I was told that all writers are faggots," and then he was exiled. This other guy said, "I dyed my hair so they thought I was gay." I think a lot of them made it sound like they were taken for gay on circumstantial evidence, and put in prison.

**Nancy:** Remember the one guy in the library who seemed almost to be a gay chauvinist, but also straight. He said gay people have more spark, more creativity, more imagination. The interviewer led you to believe this man was straight, and he certainly wasn't coming out. There were a couple of places in the film where the interviewer seemed homophobic, very nervous about discussing gay issues.

**Vanessa:** I keep wondering why they didn't have any lesbians. I guess they think that in Cuba gay men are persecuted and lesbians aren't.

**Stephanie:** Lesbians aren't taken seriously, so how can they be attacked or discriminated against?

**Vanessa:** Lesbians are not persecuted the same way gay men are, but they're definitely persecuted.

**Nancy:** Can we talk more about the ways we saw the film as homophobic?

**Vanessa:** I consider the film somewhat homophobic because a lot of the people weren't very clear about their sexuality. You did have to rely on innuendo. Perhaps the filmmakers went out to talk to people who were accused of being homosexual but weren't necessarily. Their real intention wasn't to find out about gay men in Cuba.

They used the persecution of homosexuals to say something about Cuba. That is manipulation, using homosexuality for their own ends — to defend a segment of society that otherwise they would not have defended. And then, of course, there are no lesbians. What happened to the lesbians?

**Stephanie:** It was odd, too, when they were filming the two Black men — the transvestite and the hairdresser — with the hairdresser they did his whole outfit, up and down. The other people in the film were treated much more seriously; what they had to say was the main thing about them. They treated the Black gay men more like objects and like *examples* of gay people.

**Vanessa:** They were flaming queers. They didn't show white flaming queers. Why were all the flaming queers Black? and poor?

**Stephanie:** The Black men are being used. And, they wouldn't have *made* a film about all flaming queers. It wouldn't have had the same impact, it wouldn't be treated the same way by reviewers if it was just about gay people being mistreated as opposed to these other people who are mistakenly taken to be gay. It seems to me, that supposedly gives the film more credibility.

**Nancy:** What's confusing about what you said about the two Black men in the film is that while I agree with you, I also think they were the most compelling people in the movie. Caracol in particular seemed like a very sympathetic character. His story was incredible. Here's this guy who didn't want to leave Cuba. He was going to the [Peruvian] embassy to give some stuff to people he knew who had decided to leave. He was not planning on leaving himself. Cuba was his home. He was *forced* to leave.

What was a problem for me about Caracol was his lack of criticisms of America. He said when he was in Cuba he had a lot of negative visions of America. (Visions which seemed to me quite accurate.) He implied that when he came to America his opinions changed. But even that can't take away from the fact that his story was very moving.

**Stephanie:** I think he was the most compelling and seemed to be the most real. Maybe that was the func-

tion of the Black men — making the film seem believable.

**Vanessa:** The other people were portrayed as somewhat more sophisticated.

**Stephanie:** The whole idea that he was terrified about going to the U.S. seemed real to me. Leaving your own country you have no idea what you're going to find somewhere else.

But I think you're right that the interviewer was homophobic also. They talk, for example, about the way people walked and he laughed, like it was a big joke. "Just because you walk a certain way, you tell me, somebody walks a certain way, you're really gay?" There was no affirmation of walking a "certain" way or acting feminine or any sort of thing you might feel positive about if you were sensitive to being gay. There was no positive affirmation of gayness.

It's a very creepy film, the more I sit here thinking about it. Castro praising himself [in the film] and being totally narcissistic. "My personal power is great and growing greater with every passing moment." That was just gratuitous. There was no reason for that. Except to say this man is a jerk. There wasn't much criticism of the system as there was of Castro himself, of being of a powermonger.

**Vanessa:** Well, Castro is the system.

**Nancy:** There were some references to the system, but you're right. I actually wished they had talked about it more, particularly the watchdog role of the Committees for the Defense of the Revolution.

Someone in the film, I think it was that woman I thought was a lesbian, said that the ruling class in Cuba is about 300 people. She said to earn your place, to rise through the ranks and survive in Cuba you have to start young and become a good little communist, join the Communist Party and watch yourself. You are completely dependent on the state for everything — what job you get and where you can live. That was the beginning of a critique of that system, but it came off anti-communist instead of saying, "This is not communism, it is something else."

**Stephanie:** Yes, so you have this film bolstering the right wing and capitalism, and you have these "young beautiful people" sitting on Miami Beach talking about racism in Cuba, how hard it is there. You know that the intent of the film is to make you think that Cuba is a nightmare, which can also be true. That's the problem. You don't trust the motivation of the filmmakers at the same time as you're agreeing with some of what they are saying. They're using the information for the wrong reasons.

**Nancy:** The last thing I wanted to say about the film was that Susan Sontag's rap really angered me. Why was *she* in the film? She criticized the entire left for not caring about sexual politics and that this was the root of the problem. And she said that even Rosa Luxemburg, "the best that there was," was not a feminist.

I felt that missed the whole point of Luxemburg's politics. Sontag implied that even Rosa Luxemburg, because she was not a feminist, would not have made criticisms of Cuba. This flies in the face of Luxemburg's life and politics. If she could write polemics against Lenin and democratic centralism, surely she would not be shy in criticizing Cuba! Democracy is central to Luxemburg's politics and it is the lack of democracy and socialism in Cuba that I believe Luxemburg would have argued about. As far as Luxemburg not being a feminist — there are different opinions about this. I see her as someone who did not articulate a feminist politics, but was not anti-feminist and had strong personal bonds with women. (Feminist Clara Zetkin was a close personal friend and political comrade.) Her personal letters reveal she knew something about women's oppression and saw that the "old boys" ran the German Social Democratic Party. Yet she considered herself a Marxist and felt that the women's struggle possibly divided the working class.

**Stephanie:** Sontag brings up sexual politics, and then she uses Rosa Luxemburg as an example of someone who would not have criticized the system, but ignores everything else Luxemburg said. It could have been a really interesting discussion of how sexual politics have gotten left out of socialist ideology, about the institution of the family, et cetera, but it never got into that.

**Nancy:** She just used it to write off the entire Left.

**Stephanie:** She could have made some real criticism about sexism and heterosexism. No one else really talked about that.

# Film Festival: Insults or Inspiration?

When we at GCN heard that the Orson Welles was hastily planning a lesbian and gay film festival — parts of which had been scheduled, then abruptly cancelled, at the Nickelodeon — we felt excited to explore the possibility of co-sponsorship. As we hurriedly worked out the details, it was agreed the Welles would retain responsibility for film selection and scheduling, while GCN would contribute typesetting, artwork and advertising space, in exchange for two opening night benefit showings.

Unfortunately the opening night films were either unexceptional or insulting, or both, depending on your assessment. Since that night we've received a number of calls of complaint, particularly about *Each Other*, *Scum*, and the juxtaposition of *Abuse* with *Choosing Children*.

These movies have provoked intense discussion. We at the paper certainly don't all agree about the value of the specific films that were a part of the Festival. Hopefully in future festivals, we'll be able to avoid at least our simplest mistakes, and still promote a rich diversity of complex questioning.



Taxi Zum Klo: politics with a sense of humor

## You Can't Always Get...

By Michael Bronski

As one has (or I have, as the case may be) learned from working on GCN for the past ten years, there is a single rule which governs GCN fundraising projects: something always goes wrong. It was 7 p.m. on Wednesday, June 5, and I was on my way to the Welles to see if the manager, Lynn McDonald, needed any help with the opening night benefit. I was vaguely troubled by the fact that nothing, yet, had seemed to go wrong.

I need not have worried. When I got to the theater Lynn took me

aside and said: "I don't want to worry you, but five women walked out of *Each Other* (our opening night lesbian film) this afternoon, demanding their money back and claiming the film was homophobic."

This seemed unreasonable until it was revealed that *Each Other* was about two straight women who flirt, freak out about any sexual attraction, and then land up in bed with the same man. Not the best film for the festival, certainly not for the opening night, and

hardly for a GCN benefit.

The film, it turned out later, has received very positive reviews from the straight press. It has played two other gay film festivals. And it was unavailable for a pre-screening, so the Welles programmed it on the basis of its past festival appearances. The opening night audience was not pleased with the selection — although they seemed to enjoy hooting and hollering at it.

And the complaints didn't stop with *Each Other*. The third double bill at the festival was two English prison films, *Scrubbers* (discussed below) and *Scum*, a brutally realistic slice of strife set in a boys' borstal (reform school). Some of the complaints were about the violence in the film. And while there were scenes of great brutality, they were always presented as violence, not as sanitized Hollywood entertainment.

The other complaints concerned the lack of gay content in the film: *Scrubbers* has out lesbians in its prison population, but the sexuality of the *Scum* characters is never discussed much. Granted, there is no explicit homosexuality in the film (the male/male rape is clearly presented as violence, not sex), the highly charged same-sex environment raises interesting questions of how men relate to one another, especially through power and hierarchies. *Scum* is a good movie, and a good study of how men — of all types — relate to one another in a setting which promotes violence and downplays emotion. It's probably not the best choice for a gay festival, but still, it is a striking, pungent look at topics which a lot of gay men deal with and think about.

Lesbians and gay men are so sick of either not seeing themselves in films, or of seeing negative images, that it is no surprise that they would go to a "Gay Film Festival" and want to see simple, uplifting stories with good, sturdy role-models. In some way, many of the films at this festival were a disap-

pointment in this department. Probably the most positive, uplifting film (and character) is *The Times of Harvey Milk*. Yet as fine a film as it is, there is something uncomplicated about it — not boring, but certainly not as interesting as other films.

A film like *Abuse* is a good example of unsympathetic gay people in a good movie. The filmmaker/protagonist of *Abuse* does show concern over the gay teen-

ager who is being abused by his parents. But he is also an unlikable character, arrogant, egotistical, possibly — and quite probably — using the boy, by making him the centerpiece in a film on child abuse to secure his own credentials as an artist. The film also takes chances by making the filmmaker and the boy lovers, at first playing with, then ex-

Continued on page 12

## Girls Just Wanna...

By Loie Hayes

Michael writes of the audience's enjoying "hooting and hollering" at the GCN benefit showing of *Each Other* (see accompanying article). I'd like to clarify. The noise-making was a last-resort grab for some sort of relief from the embarrassment and frustration many of us felt watching the blinding homophobia of this film. As Michael says, none of us at GCN knew what we were getting when we agreed to co-sponsor this film, and our expectations were certainly high. Perhaps on a night other than our benefit opening, *Each Other* would have been acceptable as a study in pre-lesbian homophobia. But if *Each Other* was an unintentional insult, the rest of the women's films in the Festival didn't offer much compensation.

Of course *Choosing Children* — in all its mother-and-child simplicity — radiates good, strong lesbian common sense. Like *The Times of Harvey Milk*, it's a film we'd like our parents to see. In contrast, *Scrubbers* might be for only the fittest of parents. I couldn't get to it myself, though I'm told its mix of lesbian and heterosexual characters provides a realistic look at relationships — both loving and vengeful — between women. The violence included in this prison-based plot is probably too shocking to make the

film popular with middle-class audiences. Still, there may be much emotion here which can be understood outside, as much as inside, the prison walls.

In some respects *Maedchen in Uniform* should be just as strange to middle-class U.S. audiences as *Scrubbers* is. Made in Germany in 1931, its high-contrast, black and white production seems archaic, and yet.... Because its setting is a girls' boarding school, *Maedchen* is actually more inviting to middle-class audiences than a modern prison film like *Scrubbers* or *Scum*. *Maedchen* is also much more clearly pro-lesbian, as well it might be with a lesbian writer and director. Of course, it gets no more explicit than the line about the many forms of love and the good-night kiss electrified by adolescent desire. Still, lesbian audiences will recognize the woman-inspired obsession and rebelliousness which have characterized *Maedchen* as a lesbian (and anti-fascist) classic.

The last of the female films, *The Women*, though cast totally with women, is thoroughly entrenched in Hollywood's heterosexism, racism, and class bigotry. Perhaps of interest to some camp queens, I'd argue that this film doesn't belong in a gay/lesbian series. At least *Each Other* acknowledges

Continued on page 11

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This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469.

# Festival: Girls Just Wanna...

Continued from page 10



Maedchen in Uniform: adolescent obsession

that sexual attraction between women is possible, even if that attraction is met with homophobia and simple cowardice.

Putting *The Women* aside leaves us with just four lesbian films of the total 20 in the Festival. This skewed percentage must be partially attributable to women's relative lack of money, and the resulting lack of movie-producing opportunity. Still, there are other films — *On Guard*, *Born in Flames*, *Entre Nous*, *Lianna*, Marlene Gorris' *Question of Silence* and her new *Broken Mirrors*, even a collection of short films by Barbara Hammer and the many other new lesbian filmmakers — which would have brought more lesbians into the Festival audience.

All this is not to say that lesbians didn't attend the men's films, and enjoy them — both for the familiar, essentially gender-free emotions we could identify with, as well as the specific situations — and sex — mostly foreign to our experiences.

My Festival favorite, *Taxi* Zun *Klo*, makes a marvelous blend of lust and relationships, liberation politics, and just plain fun. Even though the "tricking" and the "glory holes" aren't in my personal experience, the relationship claustrophobia and personal *ennui* which underlie that lust were immediately familiar. And *Taxi* does such a thorough job of demystifying gay male sex — from the pimples on protagonist Ripploh's humping ass to the positively lyric bathtub scene. Even the s/m beating and water sports come off steeped in innocence.

For many lesbians, the very novelty of seeing impassioned sex on screen is one of the most valuable aspects of a combined lesbian/gay festival. The combination also makes for controversy — as in the double-billing of *Abuse* and *Choosing Children*. On the surface it makes sense, since both films take children's welfare as their primary premise. Yet both

win our sympathy for his art-maker's ego. Of course we'd sooner see the gay 14-year-old staring ga-ga-eyed at the gay 35-year-old than sit through another fish-eye lensed, echo-chambered, parental torture scene. And like the good little outlaw mothers many lesbians long to be, we cheer as the film scans the hurriedly emptied apartment, and we know the man and "boy" have split for the coast. I'm glad they get to have sex — even if this film is as disappointingly modest as most lesbian films. I just wish the real plots — the love affair and the "artist's" dilemma — hadn't been so cheaply hidden by a topic as grave as child abuse.

Yet even with these criticisms, I'm glad *Abuse* is as complex as it is — as worthy of discussion and passionate thought. And I'm glad for the double-billing with *Choosing Children*. Like all relationships we choose, when we make connections between traditionally disparate concepts we know we're on the right track.

This Festival is certainly full of disparate concepts — pimples popping up in odd places. I just wish I had a video of all the different audiences' post-movie comments.



Members of the Boston Gay Men's Chorus enjoy a joke during their third annual Pride concert, June 16. Future plans include a performance in Provincetown during Carnival Week, attendance at the Gay and Lesbian Association of Choruses Festival in Minneapolis next summer, annual winter and spring concerts, and much more. The Chorus can be reached by writing: BGMC, P.O. Box 1348, Back Bay Annex, Boston 02117.

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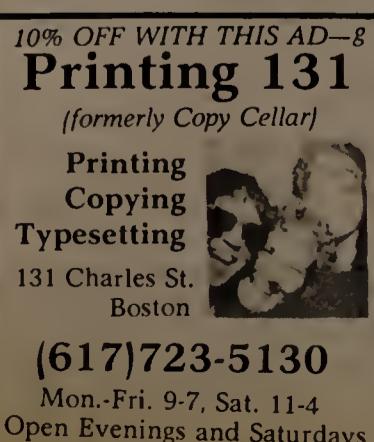
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## Festival: You Can't Always...

Continued from page 10

ploding the stereotype of gay men as child molesters. *Drifting*, although a much less successful film, also presents a fairly unlikable character — a culturally alienated Israeli filmmaker — with minimal sympathy. And Frank Rippohl's *Taxi Zum Klo* presents its hero/filmmaker/autour as a charming, though totally irresponsible and headless, everyfaggot. But even though all of these characters are less than perfect, perhaps even to the point of allowing straight audiences to continue in their stereotypes, the films they are in are complicated, diverse, and provocative looks at the many worlds in which gay men and lesbians live.

These films are not only about "being gay," but rather about being in a relationship, being a teacher, being unable to make any life-choices, being aware of social problems, and being an artist. The fact that these three films, and the wonderful docu-porno *Loads*, are all by and about gay filmmakers only goes to prove that at this

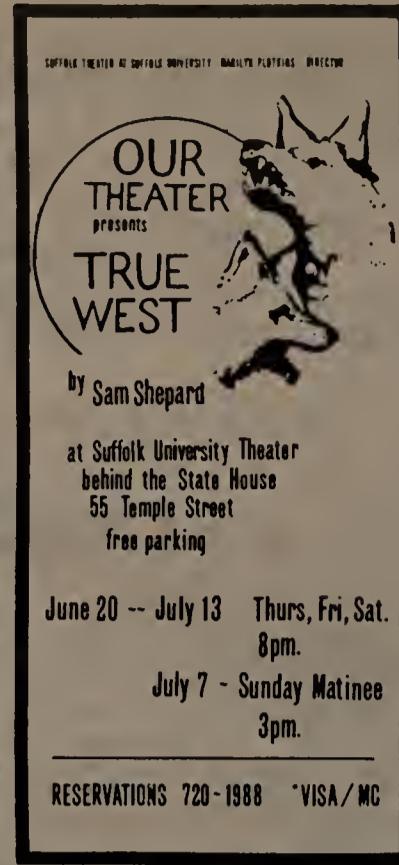
point in our gay culture we are still (literally) making home movies. But also that we are willing, and able, to make them with a degree of honesty, insight, and, in the case of *Taxi*, humor and politics.

If one had the money, the talent, and the cultural pull, it would be fairly easy to make positive, upbeat gay movies with positive, upbeat gay characters. The chances are, however, that they probably wouldn't be very interesting. Art, like life, needs complexity to give it substance and meaning. It would be wonderful to live in a world where Hollywood turned out homo-puff and no one would have to worry about wanting "good images." But we don't; and we do. Luckily, we do have gay filmmakers who are willing to show us their views of what being gay is to them, warts and all (and in *Taxi*, this means anal warts and all). It is these films' lack of simple, positive images which gives them complexity and depth.

When the lights go down in a movie theater it is impossible to

calculate the rising hopes to be enthralled and captured by that screen image. People want, desperately want, to be enchanted, entranced, and enraptured by movies. This is true of all audiences. It is even more true of gay audiences wanting a "gay movie." We have so much invested in seeing something, *anything*, that we can relate to. Many times, the highs are higher and the disappointments greater than they might be with any other movie.

We all have our own ideas, politics, and aesthetics when it comes to our lives — and our movies. Not everyone may be pleased by all the selections at the Festival. Rather than bemoaning the fact that not everyone was satisfied with everything, I think it is a sign of our strength and diversity that so many people would go to — and enjoy or not enjoy — so many different films. If everyone in the gay community ended up liking one film, not only would that be a miracle, it would be time to worry.



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Federal Sta., Worcester 996-3341  
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Clark U. Gay Alliance, 950 Main, A-70  
Gay Outreach Assoc. for Lowell (Univ.) Students  
South Campus, Student Union Rm 348 453-3804  
Salem State Gay Task Force  
Salem St. College, Salem 01970 745-0556 (ext. 209)

### Western Mass. (413) INFORMATION/SERVICE/SOCIAL

Lesbian and Gay Men's Counseling Collective  
406F Student Union, UMass, Amherst 545-2645  
GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061 586-9340

calculate the rising hopes to be enthralled and captured by that screen image. People want, desperately want, to be enchanted, entranced, and enraptured by movies. This is true of all audiences. It is even more true of gay audiences wanting a "gay movie." We have so much invested in seeing something, *anything*, that we can relate to. Many times, the highs are higher and the disappointments greater than they might be with any other movie.

We all have our own ideas, politics, and aesthetics when it comes to our lives — and our movies. Not everyone may be pleased by all the selections at the Festival. Rather than bemoaning the fact that not everyone was satisfied with everything, I think it is a sign of our strength and diversity that so many people would go to — and enjoy or not enjoy — so many different films. If everyone in the gay community ended up liking one film, not only would that be a miracle, it would be time to worry.

### Rhode Island (401)

Help Line 664-6391, 664-6392  
Valley Gay Alliance 584-7903  
Box 181, Northampton, 01061  
MCC Springfield, PO Box 15576,  
Springfield 01105 (M-Sat 7-10pm) 783-1331  
**WOMEN**  
Valley Wimmins Connection 586-6445  
Everywoman's Center, Amherst 545-0883  
Gay Women's Caucus, Amherst 545-3438  
Lesbians United 33 Pearl St., Pittsfield, 01201 499-2425  
New Alexandria Lesbian Library  
Box 402, Florence, MA 01060 584-7616  
Southwest Women's Center 545-0626  
Valley Lesbian Alliance 665-4705; 253-3082, 774-5464

### STUDENT

Hampshire College Gay Men's Alliance  
Box 89, Amherst 01002  
Lesbian & Gay Men's Counselling Collective 545-2645  
406F UMass Student Union, Amherst 545-3438  
Lesbian Union, 920 Campus Center,  
UMass, Amherst 01003 545-0154  
People's Gay Alliance, 413 Student Union RSO 242,  
UMass Amherst 01003 545-0154  
Williams Gay Peoples Union  
S.U. Box 3212, Williams College, Williamstown 01267

### New Hampshire (603)

Gay NH Infoline, 10am-10pm, Concord 485-5612  
NH Lambda, Box 1043, Concord 03301;  
224-3785, 889-1416,  
746-3339; (crisis) 483-2592.  
Monadnock Gay Men (MGM) 756-4226  
Greater Nashua Area NH Lambda,  
P.O. Box 6443, Nashua 03063 889-1416  
Speakers Bureau, Box 1043, Concord 03301  
Concord Area Gay Youth,  
Box 832, Concord 03301 (Ron) 225-5622  
Concord Men's Group  
Box 832, Concord 03301 (Herb) 485-5612  
Suncook Gay Prisoner Project 485-5612  
Gemini, Keene Support Group,  
Box 461, W. Swanzey, 03469  
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801  
Full Circle, monthly calendar of women's events,  
Box 235, Contocook, NH 03229  
Iris, a women's club  
40 Pleasant St., Portsmouth 03801 436-8958  
Women In Touch, PO Box 3541, Nashua  
888-2110 or 883-9228  
Dartmouth Gay Students' Assoc.  
Hinman Box 5057, Hanover 03755  
Information Outlet 1-800-852-3311  
Keene Klondykes, Box 261,  
Gilmis 03448 827-3768; 847-9589

### Vermont (802)

Gay AA/Burlington 862-4019  
Central Vermont Gay Men, (CVGM),  
Box 42, Barre 05641  
Gay AA, Brattleboro, 257-9354  
Gay Student Alliance  
Box 987, Johnson State Coll., Johnson 05656  
Gay Student Union, U of Vt, Box 45, Billings Center  
Burlington 05405  
Gay People at Middlebury  
Box D56, Middlebury College, 05753  
Gay Volleyball 482-3528, 862-4019  
c/o Box 99, Hinesburg 05461  
Interweave, RD 2 Beebe Rd, Box 86A  
Newport 08555  
Johnson St. Coll. Gay Student All.  
Box 987, JSC, Johnson 05656  
Rutland Area Gays (RAGS), Box 147,  
Center Rutland 05736 (2nd Sats)  
Social Alt. for Gay Men (SAM),  
Box 479, Norwich, VT 05055 649-1304  
Southern Vermont Gay Men (603) 756-4226  
Southern Vermont Women's Health Center,  
187 N. Main St., Rutland, 05701 775-1946  
Vermonters for Lesbian/Gay Rights (VLGR),  
Pearls Restaurant, Pearl St., Burlington 879-1867  
Women's Center, P.O. Box 92 Burlington 05401 863-1236  
Integrity, Box 126, Burlington 05402 864-7198

### Maine (207)

Gay Phoneline (Caribou) 896-5888  
Bangor Area Gay/Lesbian-Straight Coalition  
PO Box 1805, Bangor 04401 989-3306  
Bangor Interweave, PO Box 8008, Bangor 04401  
Bates Gay/Straight Alliance, Health Ctr.  
Bates College, Lewiston 04240  
Bowdoin Gay/Straight Alliance,  
Moulton Union, Brunswick 04011  
Dignity/Maine, Box 7021, Lewiston 04240  
Gay Peoples Alliance, U of So. Maine  
92 Bedford St., Portland 04103 780-4085  
Lesbian Rap Group, 92 Bedford St., Portland  
Mid-Coast Gay Men, P.O. Box 496, Camden 04843 236-9015  
Northern Lambda Nord,



# TRY GCN's "GUARANTEED ROOMMATE" AD

**GCN's "Guaranteed Roommate" offer**  
All Roommate and Housemate Ads  
that are Prepaid for Two Weeks  
We will run until you find a roommate.  
(Ads will not be automatically renewed. You  
must call in every additional week you want the  
ad to run. Phone calls will be accepted only on  
Mondays and Thursdays from 10 a.m.-1 p.m.)

## ROOMMATES

LF seeks 1 other to share 2 br ranch  
house, furn, bus line, driveway, swimming  
pool. \$300+ util. 321-2591 (50)

LF 24 seeks LF 22-30 to share lge, mod,  
2 bdrm apt. Lovely view. Inman Square  
area. Lease avail. 8/1. \$305+ cheap  
electric heat. 492-5121 (50)

### BRIGHTON/BROOKLINE

LF wanted 26+ to share spacious 2  
bedroom apartment. No smoking/no  
pets. \$312.50+ util. Must be responsible.  
Call 232-7194 after 7pm. (50)

3 LF's sk 4th 26+ for spacious stable  
JP home w/porchs, yard, garden, near  
pond. Arbo, T. Semi-coop. Min.  
alc/drugs. No smoke, no more pets.  
Available August 1st. Negot. earlier.  
\$235+, 522-7446. (2)

2 women-identified/lesbian types and  
our dog seek a 3rd woman to join our JP  
home. Vege, coop, friendly. Nr T & Arbo.  
\$233+ 522-5765. (1)

### SUBLET IN WOMEN HOUSEHOLD, INMAN SQUARE AREA

Woman roommate for semi-coop, 24+,  
mid-July through Sept. w/possible fall  
option. \$115 or \$140+. 876-6189. (c)

### FURNISHED CONDO TO SHARE

Charming 2 bedroom condo on Brookline/Brighton line with a.c., wicker  
porch, fireplace and gourmet kitchen.  
Professional woman seeks preferably  
non-smoking roommate. Only serious  
need apply. Please call 846-5146 and  
leave message. (2)

GM 31 sks GM for Savin Hill 3 bdrm apt.  
Near T and ocean. Rent and utilities  
about \$215/mo. Sec. deposit. Call Dan  
3 3 8 - 7037 (44)

LF 24 seeks LF 22-30 to share lge, mod,  
2 bdrm apt. Lovely view. Inman Square  
area. Lease avail. 8/1. \$305+ cheap  
electric heat. 492-5121 (50)

3 warm, indep. LF's seek resp. 4th for  
large Jamaica Plain house. Near T.  
Frpl. (heat with wood), beautiful yard,  
washer, parking. No smoke, pets.  
\$175+. Call 524-7390. (1)

### ROOMEZE -LESBIAN/GAY- -FEMINIST- Roommate Matching Service

\$15 fee  
Confidentiality Assured  
CALL 641-3095  
M-F 9-6/Sat 12-5



CAMBRIDGE—SOMERVILLE  
Middle-aged, bisexual man wishes to  
share small apartment with stable,  
emotionally mature, financially responsible,  
communicative, considerate and  
cooperative person or couple. No pets  
or drugs please. Call David at 923-0082  
at any hour. (c)

TO ALL THOSE WHO IN AND OUT OF  
PRISON FIGHT AGAINST THEIR BONDAGE  
Alexander Berkman, *Prison Memoirs of an  
Anarchist*.



Imprisoned for awhile in Montana and  
would like some friendly correspondence  
from all. Bisexual, Sag. 33, br eyes. Race unimportant. Prison  
mail accepted. Marilou RANGITSCH,  
Drawer C, AO-22410, Warm Springs  
MT 59756.

Would like sincere correspondence  
from anyone interested. Bisexual,  
Gem. 39, race not important. Prison  
mail accepted. Carol WATTON,  
Drawer C, AO-21735, Warm Springs,  
MT 59756.

Fun-loving, gentle and understand  
gay female, who loves the outdoors,  
tv, and new wave music, looking for  
friends. Sorry I can't write other  
prisoners. I'm not butch or dyke. More  
on the fem side. Tammy PONCIA,  
Drawer A, Ft Leavenworth KS 66027

20 26 yr old male from Indianapolis, lost  
in Arkansas and in dear need of true  
friends who are honest and open with  
life and lovers. Now that they won't  
let me get GCN anymore, I need  
contact more than ever. Help! Ronnie  
PUCILOWSKI, 69255, PO Box 500 — 8  
BKS, Grady AR 71644.

Summer is a time to meet new  
friends. So get out your pen and write  
this young Texan. (GET-OFF) on ex-  
changing thoughts, dreams etc.  
through the mail. Thomas C. BUTLER,  
389367 Darr, Rt 3 Box 59, Rosharon  
TX 77583.

Gay Indian male 32 would like to write  
other gays. Am very sensitive and am  
looking for serious replies. Honesty  
and understanding a must. I enjoy  
sports and music and, of course, sex!  
James NEWBERRY, 180-108, PO Box  
57, Marion OH 43302.

## APARTMENTS

CHEAP SUMMER SUBLET OR 1 YEAR  
2 BR in JP. Quiet/safe street w/lots of  
homos. 1-3 people until Sept. rent under  
\$350. After Sept. \$500+ util. Nr T, parks  
and Doyle's. Lg yard, prkg, low util. Call  
524-7390. (50)

### APARTMENTS

J.P. Arboretum Area 2 or 3 bedrooms.  
Hdwd. floors, sunny, owner occ. 3  
decker. Insulated, quiet st., garden,  
near T. 522-0345. \$600/month. Leave  
message. Avail. Sept. 1st. (0)

## SUMMER RENTALS

### BERKELEY HOUSE AVAILABLE ROMANTIC SECLUDED NEST

Ideal for 2 couples. Great for a pair. Furnished  
for sublet-going to Europe and  
festivals in Yosemite. 20 minutes to SF;  
close to pub. trans. and women  
business, UC campus. Smoke and pet  
free. Available August 1-21 \$420 or  
August 1-Sept. 1-\$550. May negotiate.  
(415) 848-9002. (50)

## TRAVEL AGENCIES

### FOREX TRAVEL

Phone 482-2900  
76 Arlington St.  
at Boston Park Plaza



## RESORTS

### GREENHOPE FARM

Unique all-woman country space.  
Beautiful post and beam farmhouse,  
cozy and clean. Gourmet veg. cooking,  
home-made breads, cheese and yogurt.  
Baby horse, goats and ducklings. From  
skiing to skinny dipping, we're open  
year round. 3 1/2 hrs. from Boston. (802)  
533-7772 (50)

### VERMONT GUESTHOUSE

Bed + Cont Bkfst for Lesbians and Gay  
Men in a country village house 2 hrs fr  
Bos. Yr-round. Nr lakes, hikes, skiing.  
Dave + Mike (802) 348-7840.

### GABRIEL'S

Guest rooms and apartments. Centrally  
located. Hot tub, garden patio, cable tv,  
coffee. 104 Bradford St. Provincetown,  
MA 02657. Reservations: (617) 487-3232.  
Open year round. (0)

### BED & BREAKFAST IN N.Y.

Enjoy a decadent weekend in a charming,  
lesbian owned, N.Y. brownstone —  
only 1 subway stop from Manhattan. Be  
pampered by having breakfast served  
in bed, and sipping a complimentary  
bottle of champagne on arrival. For  
more information, call (718) 625-2653,  
THE RADCLIFFE HALL. (13/36)

### BRINLEY VICTORIAN INN

Explore Newport but let us harbor you  
with warm + friendly service, romantic  
Victorian decor, fresh flowers, cont.  
brkfst. (401) 849-7645. (13/1)

### THE GREENHOUSE

Women's Guesthouse, cozy, comfortable,  
parking, cont. bkfst, off season  
rates. 18 Pearl St. Box 22 P'Town MA  
02657 (617) 487-2210 (0)

## CHECK'ER OUT AT THE CHECK'ER INN

Dbl rms, coffee by fireside, pkg, apts  
also avail, 1 blk bay, open year round.  
487-9029, 25 Winthrop St, P'town, MA  
02657 (50)

## LESBIANS

Are you Lesbian, Bisexual or unsure?  
Looking for a group to go to?  
Come join us at BAGLY.

Call Tony, 497-8282.

(13/32)

## QUEER IN QUINCY?

Quincy lesbian and gay alliance now  
forming — interested? Have ideas?  
Please reply QLGA PO Box 2607 Quincy  
MA 02269. (1)

## GCN SPECIALS

### PHOTO FANATICS

Want to look through a few years worth  
of lesbian/gay pictorial history? GCN's  
photo-file is in disarray (to say the  
least). If you've got an hour or more  
-almost any time, any day - call Lole,  
(415) 446-4469. (c)

**Gay Community News** needs help on  
Friday nights mailing the paper to our  
subscribers. Come and help: it's easy,  
it's fun, it's a good way to meet people,  
and it's a good way to get involved with  
your community's paper. Just come  
anytime after 6PM to 167 Tremont  
Street, 5th floor (between the Byston  
and Park Street "T" stops). If the door is  
locked, buzz us on the GCN intercom  
located outside the door. If you have  
any questions, call Marcos at  
426-4469. (c)

If you have paperback (especially gay)  
books that you've read and don't want,  
the Prisoner Project would like them to  
send out to prisoners: Fiction or non-  
fiction, gay or straight; many of our  
prisoner readers are in for "crimes of  
love" (outdoor sex, man/boy sex, etc.),  
and books on these subjects are much  
sought. Please call Mike at 426-4469.

## SLEEPING BAG, ANYONE?

GCN staffer in need of sleeping bag. If  
you have one in your "attic" that you'll  
never use, let me know. I'll pay parcel  
postage to ship. Thanks, Mike.



## DOG/SITTER EXCHANGE

Forming collective of responsible folks  
to care for each other's pets on week-  
ends. Also need a dog sitter in my apt.  
(empty) or yours 7/19/83. For pay  
please call Ann 491-4616. (50)

## ARCHITECT

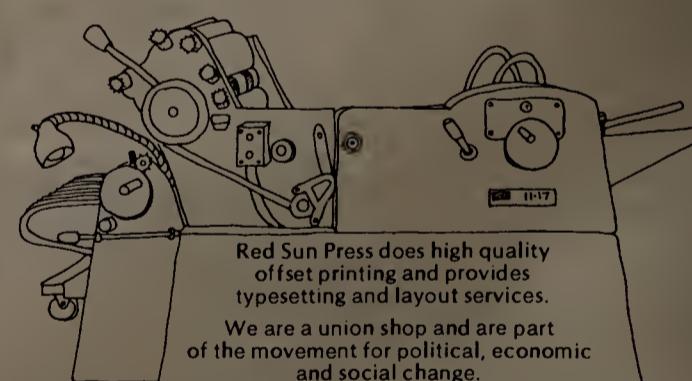
Seeks 1 or 2 other architects to share  
office space and equipment expenses.  
Call 926-8326 for details. (c)

## WOMEN'S POETRY AND FICTION WRITING GROUP

to start. Will meet every other week.  
Call 666-2645 or 522-2104 if in-  
terested. (c)

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Red Sun Press does high quality  
offset printing and provides  
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We are a union shop and are part  
of the movement for political, economic  
and social change.

Call for an estimate, 524-6822 • M-F 9:00-5:30

## Prisoners Seeking Friends

### PAROLE CONTACTS!!!

For help finding contacts for jobs and  
sponsors write: CONTACT CENTER,  
PO BOX 81826, LINCOLN, NE 68501.

### TEXAS PENPALS!!!

Metropolitan Community Church  
(MCC) Houston has just started a gay  
penpal program for prisoners. Write  
Jim Powell, c/o MCC, 1919 Decatur,  
Houston TX 77007.

Summer is a time to meet new  
friends. So get out your pen and write  
this young Texan. (GET-OFF) on ex-  
changing thoughts, dreams etc.  
through the mail. Thomas C. BUTLER,  
389367 Darr, Rt 3 Box 59, Rosharon  
TX 77583.



I'm in desperate need of someone to  
sponsor me for parole. I'm not prone  
to attacks of sanity, insanity or  
violence. I'm very lovable and warm.  
If you help me I'll be your slave for life  
(Don't quote me on that!). I have a college  
education plan to pursue a BA in  
psych. Please write as soon as possible.  
Mel ('Micky') RHODES, (3-B-6W) 287630, PO Box  
520, Walla Walla WA 99362.

I am presently in isolation for  
'unauthorized physical contact' (kissing!)  
I got 20 days disciplinary confinement. I  
feel it's a shame that a person gets locked  
up for showing their feelings. Maybe  
through gay unity in the future things will  
change! I'd like to have someone to write,  
if possible. Dennis LOWRY, 852193  
(401), PO Box 518, Zephyrhills FL 34283

## FLORIDA HELP!!!

Prisoner on Death Row in Fla. for a  
crime that someone else has just ad-  
mitted committing. Need legal aid to  
file appeal! Please write John  
O'CALLAGHAN, R-3-S-15, 078200, PO  
Box 747, Starke FL 32091.



BEFORE SENDING POSTAGE TO A  
PRISONER, ASK IF IT'S ACCEP-  
TABLE. SOME PRISONS RETURN  
MAIL WITH POSTAGE ENCLOSED.

# CALENDAR

June 29  
to  
July 20

## 29 saturday

**Boston** — "The Families We Choose," a video documentary about lesbian families. YWCA, 7 Temple St., Central Sq. 2 shows: 7 & 9PM. \$3. Wheelchair accessible. Sign language interpreted. Childcare reservations: 523-3772.

**Boston** — "Boy Meets Boy," a musical comedy by Bill Solly and David Ward, to benefit AIDS research. Boston Conservatory Theater, 31 Hemenway St. 8PM. (Continues 6/26, 27 & 29). \$8 & \$10. Reservations: 536-7733.

**Boston** — "Something About the Women," interview with women active at Seneca Peace Camp. WMFO 91.5 FM. 10AM-2PM.

**Boston** — Sam Shepard's *True West* performed by Out Theater. Suffolk Univ. Theater, 55 Temple St., Beacon Hill. Info: 720-1988.

**Provincetown** — *Hal & David*, a singing & comedy act. The Cape Inn. 10:30PM & midnight. Info: 487-9648.

**Hartford, CT** — **Lesbian/Gay Pride**. Meet at the State Capitol, 11:30AM. Festival, 1:30PM. Info: (203) 246-0674.

## 30 sunday

**Waltham** — G.L.I.B. (Gays & Lesbians of the Inner Belt), first organizational meeting and pizza social. Waltham, Newton, Weston, Lexington & nearby towns. 7:30PM. Info: Mark, 893-8717 or Carl, 897-3462.

**Jamaica Plain** — Softball game and picnic with Amethyst Women. All women welcome. Drug- & alcohol-free. Field is off Jamaica Way, near Open Door Theater. Noon-5PM.

**Lincoln** — *Betty Carter* in concert. DeCordova Museum, Sandy Pond Rd. 3:30PM. \$6, tickets only available at gate. Info: 259-8355.

**New York** — **Lesbian/Gay Pride**. Meet at Columbus Circle, 11:30AM. Rally at Christopher St. on the Hudson.

## 1 monday

**Cambridge** — Weekly drop-in volleyball for women. Cambridge YWCA, 7 Temple St., Central Sq. 8-9:30PM. \$1.25 members/\$2 non-members. Info: 491-6050.

## 2 tuesday

**Boston** — "Problems for Gay Youths in School," with Demian Martin from NY Institute for the Protection of Lesbian & Gay Youth. Channel 7-TV. 7:45PM. Info: 725-0871.

**Boston** — "Visions of China," a photographic exhibit by Mark Riboud. 355 Boylston St., Robert Klein Gallery. Tues.-Sat., 11AM-5:30PM. Continues through July 27. Info: 262-2278.

**Cambridge** — Financial planning workshop for women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

## 3 wednesday

**Provincetown** — Carol O'Shaughnessy, singer-comedienne with pianist Donn Hill. The Cape Inn. 10:30PM & Midnight. Info: 487-9648.

## 4 thursday

**Boston** — GCN's production night when articles are proofread and pasted up. Join the fun; read tomorrow's news today. 5-8PM for proofing, 7:30-midnight for lay-out. 167 Tremont St. (near Park and Boylston 'T') GCN: 426-4469.

**Provincetown** — Virginia Rubino performs reggae/punk/latin/funk. The Cellar Bar, 247 Commercial St. (Also playing 7/7, 7/11, & 7/12.)

**Cambridge** — Lesbian running club 6:30PM. Beginners welcome. (Also every Sunday at 10AM.) Info: Jean, 277-8150.

## 5 friday

**Boston** — GCN's VOLUNTEER NIGHT: come help send the paper to our subscribers. Refreshments & good times. Anytime after 6PM. 167 Tremont St. (near Park and Boylston 'T') To be let in, buzz GCN's intercom outside the street entrance. GCN: 426-4469.

**Cambridge** — Women's reading group discusses *Lesbian Nuns: Breaking Silence*. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

**Dorchester** — *Calypso music*: the Mighty Duke in concert to benefit the Caribbean Women's Organization trip to Nairobi conference. Unity Sports & Cultural Club, 10 Dunbar Ave. 9PM. \$10 in advance, \$12 at the door. Info: 282-9658 or 436-9550.

## 6 saturday

**Boston** — "Something About the Women," anti-colonial women's music from Africa. WMFO 91.5 FM. 10AM-2PM.



Lesbian and Gay Freedom Trail Band  
July 14

**Bangor, Maine** — Lesbian and Gay Dance sponsored by Interweave. First Unitarian Church. 9PM. Info: 989-3306.

## 7 sunday

**Cambridge** — Women's Softball just-for-fun. Magazine Field, Memorial Drive. 4-6PM. \$1. Info: 661-3633.

**Bangor, Maine** — Memorial service for Charlie Howard. Unitarian Church, 126 Union St. Solidarity March from Church, 6PM. Speech by Wm. Sloane Coffin, Pierce Memorial Park, Harlow St., 7PM. Info: (207) 989-3306 or 947-3163.

## 9 tuesday

**Boston** — *Silent Pioneers*, a film about older gay men & lesbians. Roxbury Com. College, Kennedy Bldg., Rm. 307, 625 Huntington Ave. 7:30PM. \$2. Info: 725-3307.

**Andover** — *Joan Baez* in concert. J. Everett Collins Center for the Performing Arts. 8PM. \$18.50 & \$16. Info: 470-1905.



Virginia Rubino, July 4

**Cambridge** — Reproductive Rights Task Force meeting of Boston N.O.W. 99 Bishop Allen Drive, Central Sq. 7PM. Info: 661-6015.

**Cambridge** — Coming Out Rap for Women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

**Boston** — Lesbian & Gay Community Networking Breakfast. 8AM at the Club Cafe, 290 Columbus Ave. at Berkeley. Presentation by Red Heart, left-wing leaning gay men.

**Holbrook** — "Smoking: Why and How Not To," a workshop. Center for Wellness, 97 Belcher St. 7-9PM. Info: 767-2336.

**Cambridge** — Talk by two Boston-area engineers about their trip to Nicaragua. Old Cambridge Baptist Church, 1151 Mass. Ave. 7:30PM. Free. Info: 782-0510.

## 11 thursday

**Medford** — Jazz-Harp trio with special guests, the Janet Grive/Katy Roberts Duo. Cohen Auditorium, Tufts Univ. 8PM. \$5/advance, \$8/door. Info: 492-8436.

## 12 friday

**Cambridge** — Gays at MIT Summer Dance. MIT Student Center, 84 Mass. Ave. 9PM-1AM. \$3/\$2 students. Info: 253-5440.

## 13 saturday

**Boston** — "Something About the Women" presents *Essentially Women: Poems* from the Coffeehouse. WMFO 91.5 FM. 10AM-2PM.

**Boston** — Lesbian Singles Camp-Out on Lovell's Island. 2 days. Sponsored by Daughters of Bilitis. Info: Jean, 277-8150.

## 14 sunday

**Boston** — Lesbian and Gay Freedom Trail Band fundraising concerts at the Parkman Bandstand in Boston Common. 3-5PM. Also: 7/21 & 7/28.

## 16 tuesday

**Boston** — Gay/Lesbian Council of the Rainbow Coalition. 7:30PM. New members welcome. Info: 522-6283.

## 20 saturday

**Cambridge** — Alix Dobkin in concert. Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7.50/advance, \$8.50/door. Info: 547-1378.

**Cambridge** — Festival de Canto a El Salvador, a benefit concert with Betsy Rose, Armando Martinez & Fortaleza. Kresge Aud., MIT. 7PM. \$7. Info: 661-0202.

## Notes

**Vampire lesbians of sodom and sleeping beauty or coma**  
by Charles Busch. Directed by Kenneth Elliott. Starring Charles Busch, with Tom Aulino, Robert Carey, Kenneth Elliott, Andy Halliday, Arnie Kolodner, Theresa Marlowe and Meghan Robinson. At the Provincetown Playhouse, 133 MacDougal Street, N.Y.C.

How do you describe a play whose three scenes take place respectively in Sodom, Hollywood in 1920, and present-day Las Vegas? Which concerns two lesbian vampires who travel through history as rivals, only to be reconciled for the final blackout? Part drag show, part burlesque, it's all very camp, very gay, and very funny.

Charles Busch is a marvelous performer, and his Theatre-in-Limbo company offers strong support under Kenneth Elliott's direction. Everyone has ample opportunity to display his or her talents, but the real knockout is leading lady Meghan Robinson, who plays the rival vampire: she matches Busch fully in comic skill and presence, and brings a brassy charm and warmth even to her most villainous moments. John Glaser's totally mad costumes are also outstanding.

Some reservations. While the script has lots of funny ideas and jokes, it's a bit more limited and thin, with no larger satirical or political dimension beyond its show-biz world. The drag performing, while expert and fun, is almost too conventional and safe. (I also felt uncomfortable at one or two jokes which seemed to have strayed from the misogynist branch of drag tradition.) Perhaps I was hoping for some special spark comparable to the political acuteness of *Bloolips*, the bizarre idiosyncrasy of Ethyl Eichelberger, or the classical genius of Charles Ludlam. Comparison with Ludlam (the obvious parallel) unfortunately shows all too clearly the limitations of Busch's current writing.

All these problems surfaced for me in the curtain-raiser, *Sleeping Beauty or Coma*, which I'm afraid I found a dud.

Still, Busch is a real talent, and it will be interesting to see where he and Theatre-in-Limbo go from here.

**Changing of the guard**, by Neal Thompson. Directed by Stephan Yarian. With Don Barrington, Ed Brady, John Morgan Evans, Daniel Holmberg, Jack Hunter-Cohen, Dan Joiner, John Moon, and Richard Stack. Presented by Center Theater at the Lesbian and Gay Community Services Center, N.Y.C. Closed (limited run).

In *Changing of the Guard*, four gay men from New York visit a gay bar in the small city where they grew up twenty years earlier. Here they meet Harry, a bartender from the old days, and three present-day patrons: "Lady Lou," Lou's biker "husband" Gene, and washed-up D.A. George Webber. In the course of the evening, tensions develop between the residents and the visitors, and unresolved conflicts among the latter flare up.

I wish I had enjoyed the play as much as the rest of the generally responsive audience did, but I found it too predictable and second-hand. The characters are written thin and flat, with barely enough detail to propel the action, and there's even a Deep Dark Secret, duly revealed in Act Two. Neither Stephan Yarian's direction nor the hard work of the cast managed to transcend the derivativeness, at least for me. Some of the writing is lively and enjoyable, especially that for Lou (well played by Dan Joiner) and for the fights between the snobbish New Yorkers and the "locals." This culture-clash seems to me the play's most interesting element, and I wish playwright Thompson had spent more time on it, and less on TV-drama melodramatics.

— Nicholas Deutsch

Calendar compiled by Miranda Kolbe

**GAY COMMUNITY NEWS**

# UNIT STRENGTH IMAGINATION

GCN GAY AND LESBIAN  
PRISONER PROJECT

We send free papers, books (when postage is available), and run free penpal ads. (There's sometimes a long waiting list because of limited space.) As we get more volunteers we'll be looking for other ways to make the connections between lesbians and gay men behind bars and those of us on the outside. If you can help with your time or a contribution of mainly gay paperbacks or of money), we are at 167 Tremont, Boston, MA 02111. THANKS!

## GAY PRISONERS

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE! Alexander Berkman, *Prison Memoirs of a* anarchist.



People's Law School is looking for suggestions for how to focus some more prison support work on women prisoners. They would also like to hear about other groups that are doing support work and make some connections. Please write: Women Prisoners Project, c/o People's Law School, 558 Capp St., San Francisco, CA 94110.

I am an old-fashioned butch, looking at 6-10 years unless I pay restitution. It ain't much but a lot when inside these walls. Need penpals now and when I transfer to Texas. Letters with pics would be great, but will answer all. Lyn HAUBER, Box 99, Framingham MA 01701.

### CORRECTION!

GCN incorrectly worded an ad recently for Renee Rogers. It should have said that she was a butch looking for some friendship and correspondence, not that she was bisexual. We apologize for the error. Her address is: Renee ROGERS, Box 99, Framingham MA 01701.

My interests are tennis, poetry, backgammon and chess. I would like to meet someone inside or out who would like to share thoughts for awhile. I am for real and not into head games. Doing time is enough of a mind trip! (I'm also enclosing some poetry of mine for you paper. Thanks!) Lloyd McCORG, 380912, Rt 3 Box 59, Roshamon TX 77583.

I got a big heart of love for gays and bisexuals. Hobbies, sports, good movies, interacting with people, medium built, hazel eyes, looking to write a person that's willing to have a sincere-loving relationship. Photo if possible. Michael DEERE, 206775, Box A, Oakdale IA 52319.

My name is Ronnie but I prefer 'Precious Divine.' I like quiet peacefulness. I'm very emotional, I even cry at a sad story. I love to cook, when I've got someone who appreciates it. I love classical and country music, and making slow real/love. My dislikes are men who beat women and kids and think that manhood is judged by how dominant they can be. Ron TITARA, 24525, Box 30, Pendleton IN 46064.

How are you all doing? I am writing to ask for a penpal who could take out a very little of their time now and then, to talk with me. If no one writes I will understand; but I hope someone does (smile). James A. McGRAW, Drawer K, M-6127, Dallas PA 18612.

# Prisoners

## Seeking Friends

### PENPALS!

JOINT VENTURE is a new inside/outside contact group that publishes lists and profiles and other info about gay prisoners. Help them get going by joining up. (They "editorialized" in their last issue about the Advocate's "don't have anything to do with prisoners" policy, saying: "We've played games with the Advocate's letter, changing the only word that appears twice in the quoted sentence — [etc.] We deal differently with those minorities today, but that doesn't mean discrimination has disappeared. At least one minority re-

appeared. At least one minority re- mains, and without a defender, and the Advocate has chosen to make it a victim. Let the Advocate know what you think of its policy." Joint Venture, PO Box 26-8984, Chicago IL 60625. Send \$1 for a sample bulletin.

European gay male, enjoys music, art, outdoors, reading and fashion. My sign is Capricorn and it would mean so much to me to receive some cheerful and interesting mail now and then. Barrie Leonardo WILLCZYNSKI, A-066466 (M-275), PO Box 1500, Cross City FL 32628.

Muscular, 8 1/2" nymphomaniac, very sexually active; enjoys writing, cum with me. Gary Allen BOWN, 090566, PO Box 747, Stark FL 32091.

GM heads above the rest (6'7") and hairy from my toes up. Want to hear from anyone anywhere. Pictures and postcards even. I like cooking, boats, outdoor sports, poetry, and outdoors. Don HOUNDER, 288054 (6-E5W), PO Box 520, Walla Walla WA 99362.

Tall male, interested in philosophy and poetry would like to hear from open-minded men and women. Will answer all. Please respond soon. Bill BRECKNER, Mitchell A. RATLIFF, 132498, PO Box 488, Burkeville VA 23922.

(P.S. Since I last wrote we have started a private organization called G.A.Y.S. — Girls and Young Sissies — and we are doing pretty good. The reason for such a group is because the gays around here can't get along with each other. The group is trying to pull all gays together into a better relationship. We have parties once a month; next month we plan to throw a father's day party for all our what we call "daddy's".

I'm Spanish with cocoa brown skin. My interests include martial arts, music, weightlifting, and swimming. Would like to hear from anyone. Thank you. John J. LEWIS, 82B 1163, Box 367, Dannemora NY 12929.

I've got black hair with eyes that match. I knew I was gay at 11. I'm Indian and I love to suck cocks and to have cocks up my ass. I like to shave my legs and be treated like a lady. I like rock music, and swimming in the nude. I can receive mail from other prisons too. Sometimes I write poems. Damian LEFTHAND, PO Box 44775, Florence AZ 85253.

Let me tell you your magazine has made a big change in my life. It made me realize that I wasn't weird. I wonder if I could have a penpal? I love to write letters and need someone to keep me company through these hard times. Ricky GARCIA, 17810, Box 147-8, Boise ID 83707.

European gay male, enjoys music, art, outdoors, reading and fashion. My sign is Capricorn and it would mean so much to me to receive some cheerful and interesting mail now and then. Barrie Leonardo WILLCZYNSKI, A-066466 (M-275), PO Box 1500, Cross City FL 32628.

I just read one of your papers and I enjoyed it very much. I feel this paper is very open and later on down the line I would like to share somethings with you for others to read. I would be interested in meeting or writing to someone too! I have lots of interests including sports in the warm Texas sunshine, snowskiing, exercising, good novels and more... Thank you. Peter Brett CLARK, 341933, Rt 3 Box 59, Roshamon TX 77583.

Very hunky, handsome and lonely black gay man. Interests are politics, sex (top and bottom), music and sports. Can write and receive letters from other prisoners. Emmette MITCHELL, C-22669, PO Box 2000, Vacaville CA 95696.

I just read one of your papers and I enjoyed it very much. I feel this paper is very open and later on down the line I would like to share somethings with you for others to read. I would be interested in meeting or writing to someone too! I have lots of interests including sports in the warm Texas sunshine, snowskiing, exercising, good novels and more... Thank you. Peter Brett CLARK, 341933, Rt 3 Box 59, Roshamon TX 77583.

I am broadminded, intelligent, and have high values. I just finished my first semester in a college program here and I found it very interesting. My passing grades, A, B and B averages inspired me to take three more courses next semester. I would deeply appreciate it if you would help me find someone to correspond with. Thank you. William MOSS, 65913, Lock Bag R, Railway N 07065.

140 lbs, goodlooking, warm and affectionate, sexually versatile, smooth, dark complected, looking for a special to come out to. Can support myself with growing business, No teach, Jesse HACKNEY, 98513, Box 97, McAlester OK 74502.